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OUTFITTING THE TEACHER OF RELIGION

BY

JAMES H. SNOWDEN

The Basal Beliefs of Christianity.
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The Coming of the Lord.
Is the World Growing Better?
The Personality of God.
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Old Faith and New Knowledge.
Outfitting the Teacher of Religion.
Sunday School Lessons, Nine Annual Vols.

Outfitting the Teacher of Religion

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A Textbook on the Principles and Practice of Religious Education

BY
JAMES H. SNOWDEN

NEW YORK
THE MACMILLAN COMPANY
1929

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PREFACE

The author, when asked to write a book on religious education, was given the following indication and advice as to the kind of treatment of the subject to bear in mind: "Keep it within the compass of the many thousands of Sunday-school teachers who possess good minds, a good public-school education and a real personal religious experience. Assume that your prospective readers will make an honest effort to give you their attention and possess some real desire for self-improvement in their task of exercising a formative Christian influence over the members of their classes." In these pages the author has endeavored to carry out this idea and ideal. He has aimed to base his exposition and counsels on sound psychological and pedagogical principles and methods and yet help the average teacher by making his treatment neither too elementary nor too technical. Limitations of space required a restricted selection of topics and often a somewhat condensed exposition, but it is believed that the treatment given both of theoretical principles and of their practical applications is sufficient to enable the average Sunday-school teacher to get improved results. After all, no amount of such instruction in the art of teaching will avail unless the teacher will pay the price of true suc-

cess in thorough preparation for the class and then in patient sympathetic work during its sessions. Hints that help may be derived from others, it is true, but the teacher must at last be his own best teacher. There is no royal road, short cut or patented process that can take the place of prayerful self-preparation.

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OUTFITTING THE TEACHER OF RELIGION

Man's fundamental beliefs about the nature of the world and his place in it are, in the last analysis, the great moving forces behind all his activities.

ROBERT A. MILLIKAN

Education and religion belong together. They have in the deepest and truest sense a common end. Education refers to the human conditions, and religion to the divine creative initiatives, which make possible the fulfilment of Jesus' purpose, when he said, "I came that they may have life and may have it abundantly."

LUTHER A. WEIGLE

We search the world for truth.
We cull the good, the pure, the beautiful,
From graven stone and written scroll;
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

WHITTIER

And they that be teachers (margin) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

DANIEL xii. 3

Go ye therefore, and make disciples of all the nations . . . teaching them to do whatsoever I commanded you.

JESUS

Till we all attain unto a fullgrown man, unto the measure of the stature of the fullness of Christ.

PAUL

OUTFITTING THE TEACHER OF RELIGION

CHAPTER I

CAN RELIGION BE TAUGHT?

This question seems to plant denial or doubt in the very foundation of our subject and lay the axe at the root of this whole book. If religion cannot be taught why talk about it and spread our speech through many pages? Are we estopped in our discussion before we start? Of course the answer must be that religion can be taught or else all our preaching and attempted religious teaching and propaganda of every kind are useless work and a huge waste. Then the Bible is a mistake and all the Christian centuries have been on the wrong track. Moses should never have carved his commandments on stone, Paul never have put pen to paper, and the great Teacher Himself was following an illusory method when "he opened his mouth and taught them, saying."

Such a universal denial of the voice of religious experience and practice must be wrong. We are following ancient tried paths that keep right on through our modern world when we engage in teaching religion. We are marching with the hosts of God and with all religions in seeking to publish

abroad the good news of salvation and train up children in the way they should go and Christianize the community and country and world.

The question of the teachability of truth and life is by no means confined to religion but is a universal one. Can we teach science and literature? Can we teach poetry or painting or music or any art? Can we teach anything at all? The answer is that all these things can be taught, and the proof of this possibility is the universal doing of it. If this were not so, it would cut us off from the whole stream of knowledge and social inheritance which flows into us from the past and constitutes immensely the greater part of our total civilization. It would force us to start at the zero point with no inherited capital with which to begin. It would launch us into life on a lower level than savages and even beasts, for beasts inherit much experience and are constantly being taught. If nothing can be taught, then all our schools should close their doors and all our books be burnt. But the supposition is too absurd to call for an answer.

1. *Some Objections Answered.* Nevertheless some people say that religion cannot be taught and there must be some truth in what they say or mean, for no claim can be wholly wrong. They hold that religion is a purely private experience so subjective and secret and shy that it cannot be shared; it is ineffable and cannot be expressed, much less imparted. We are even told that "you cannot reason with a man in regard to religion" and "it is uncharitable and almost indecent to do so."

There is some degree of truth in this view. Religion is peculiarly a private matter and many persons, especially young people and sensitive souls, are reticent and reluctant about exposing their religious experience to public view. They do not want to talk about their religion to others, and do not want others to talk about their religion to them. Voluble speech and any appearance of boasting about it are repellent to them. In this sacred matter of their own hearts they wish to enter into their inner closet and shut the door.[1]

A degree of such reticence is praiseworthy and should be respected. Volubility on any subject is not usually a virtue. Emerson says that we never quite respect the person that tells us all he knows, and this is especially true in religion. Excessive speech and a boastful spirit about religious experience are abominable and a social nuisance. Great religious souls are marked by self-restraint. Moses came down from Sinai with a shining face, but he did not mention it and was not aware of it himself: had he done so, it would have spoiled the beauty of his holiness and the glory would have faded from his face. And a greater than Moses, descending with His disciples from the Mount of Transfiguration where He had been steeped in splendor, "charged them that they should tell no man what things they had seen." Let us go up to the mount of transfiguration in prayer and meditation and remain until our spirits glow with fine religious feeling and then come down and say nothing about it, but go to work

[1] Matthew vi. 6.

in casting out evil spirits and healing a sinful and sorrowing world. No one should wear his religion on his sleeve or flaunt it in the face of the public or advertise it by a self-conscious pose before the world, or even unduly and offensively press it upon others. The Pharisees made this kind of street-corner religion repulsive for all time. We should restrain religion that blabs with a boastful tongue and gushes out in watery emotion and hide our great secret in our heart.

Religion, however, is not unique in being a private experience. Is not love equally private and sacred and shy at exposure? In fact all human experience is personal and private. One mind never penetrates into another, never gets through the outer fences and gates of speech and behavior which, while they let something out, also guard the central fortress and inner shrine of personality and keep the deepest secrets within. Yet this protected personal experience in a measure is manifested and shared in social life, and indeed it must be in order to keep its own life healthy and wholesome. The fountain must send forth streams or its own water will grow stagnant and foul. Religion is peculiarly personal and private, and yet also it must flow forth in streams of social life or it will grow morbid and breed spiritual disease and death.

A still more radical objection to teaching religion is raised on the ground that we have no right to impose our religious doctrines and duties on children but should leave them alone until they reach years of responsibility and can judge for themselves. This

theory has been tried in practice. On this ground James Mill, the English agnostic thinker and father of John Stuart Mill, endeavored to bring up his son in entire isolation and immunity from religious influence. But such education worked badly with the son, for when he reached early manhood he fell into the deepest despondency and despair over the meaning of life and was on the verge of suicide before he recovered any gleam of interest and hope. In Philip Gibbs' recent novel entitled *The Age of Reason*, he makes the son of an atheistic biologist say rather bitterly: "Between ourselves, I don't think the governor's philosophy of life is altogether sound. The Age of Reason and all that—it's bunk, really. . . . Personally I wish the governor had brought us up with some kind of religion. Any decent superstition rather than blank unbelief." The novelist has come near hitting the truth.

There is a degree of truth in this theory also, as we should not go too far in teaching religion by dogmatic authority. Yet this objection cuts too wide a swath and would equally stop all teaching to children and keep them in ignorance until they could exercise their own judgment as to what to believe. Not even teaching them the multiplication table or the alphabet would be permitted on the ground that when they grow up they may not want to know how to count or read. It would even preclude our feeding and clothing them: they should be left to themselves until they can choose their own food and fashions. It would also preclude ourselves from receiving from others any knowledge on subjects

beyond our personal judgment and would shut us out of the most splendid fields of science and art which we must receive on the ground of authority.

So while there is some truth in the objections raised against attempting to teach religion, yet, if carried to their logical limit, they would condemn the universal experience of the world and they largely refute themselves. On similar grounds we could not teach poetry and music and many other subjects that are also peculiarly subjective, and, in fact, we could not teach anything, as there is a private element in all knowledge which must be experienced in order to be understood.

2. *How Religion Can Be Taught.* The processes by which religion can be taught will be unfolded throughout the course of this book, but we may indicate the general method in a brief paragraph. There is an intellectual element in religion, and this can be taught in the same way as any other subject. The religious doctrines and duties relating to God and Christ and sin and salvation are in their elementary foundations and forms level to the understanding of children, as well as of people generally, and can be presented and illustrated so as to be understood and experienced by them. We do not hesitate to teach children the most tremendous facts and theories about the heavens and the earth and about science and art generally, and about their personal needs and social duties, and we are simply following the same educational methods in teaching them the elementary doctrines and duties of religion. And we can do this, not simply by authority, but by

showing them the nature of these things as being as reasonable and necessary as other fundamental facts and needs of life, such as food and exercise and work. The child is religious by nature and responds to these truths and duties just as in its physical nature it experiences hunger and thirst and responds to the means of satisfying them.

But religion also has a deeper emotional nature and springs out of the heart and cries after God as Father. These mystic deeps can be touched and stirred by ideas which can be presented and planted as seeds in the soul. In a still deeper way religious emotion can be kindled by the contagious personality of the teacher. The human soul is highly sensitive and susceptible to catch emotions and experience them. They are excited in the receptive soul by a process analogous to the induction by which an electrical current in one coil of wire generates a similar current in a parallel coil. Emotions cannot be as directly and concretely imparted by teaching as can ideas, but they can be kindled by the mystic contact of one soul on another. It is thus we teach music and poetry and art generally, presenting the appropriate ideas but also bringing the pupil into personal contact with the teacher of these arts. The personality of the teacher must ever be the most direct and fruitful means of religious education. Religion is more a feeling of the heart and a spirit of the life than a creed of the mind, and therefore it can be imparted more by the subtle influence of a religious soul than by a logical demonstration, by contagion than by teaching.

3. *Some Preliminary Conditions of Religious Education.* There are two preliminary conditions of teaching religion which we may consider before entering upon the main subject. For one thing, religion can be taught only to religious beings, to persons that have a religious nature or capacity to appreciate and receive religious truth and life. A seed must have the right soil in which to grow; cast upon a rock or into a snow bank it could not germinate and would soon perish. No subject can be taught to a child or to anybody who does not have in his soul the soil in which it can take root and grow. No one can be taught music who does not have a musical sense of rhythm and harmony. General Grant, for whom the bands always played "Hail to the Chief" when he appeared, said he knew only two tunes: One was "Hail to the Chief" and the other wasn't. When the Shah of Persia was taken to a symphony concert in London by the Prince of Wales, afterwards King Edward VII, he showed childish delight while the musicians were tuning up their instruments, but he became deeply pained when they began to play. No amount of teaching could enable some people to appreciate music, much less to produce it. In like manner no amount of literary training would make a poet of a square-headed, practical-minded person with no imagination and poetic insight and expression. The painter must have pictures hanging in the gallery of his imagination before he can copy them on canvas or be taught the principles and art of painting. Nothing can be imparted to us unless we have its nature in us to

see and seize it and incorporate it in our own souls.

It is just so with respect to religion. Were there no religious soil in the soul of a child, in vain would we seek to sow it with religious instruction. The purest and strongest, the most attractive and inspiring religious truth and vision would find no entrance and awaken no response there any more than a sunbeam could penetrate and stir into life a granite rock. Such a soul would be as impervious and insusceptible to religion as some people are to music and others are to poetry and might sit under its teaching and most moving expression utterly indifferent and dull with no other thought than to wonder what it is all about. No doubt some pupils are found in Sunday-school classes and some people sit in church in this state of mind with a low degree of spiritual sensitivity.

Fortunately, however, such cases are rare, and the religious sense in some degree is universal in normal souls and is present and persistent as a constituent element in human nature. Religion is not like a rare plant that grows only in some lonely mountain fastness, but it is like grass that grows all over the world. It is not a special gift or streak of genius found in a few exceptional souls but is a universal constitutional factor that is interwoven with every faculty and fiber of human personality and can no more be eradicated or suppressed than can thinking and feeling or hunger and thirst. The human soul is "incurably religious," and the child of immortality in its heart will instinctively cry for the Father.

And so this primary condition of religious education is already present. While the religious nature varies endlessly in depth and richness and sensitivity, yet it is always there. The soul of every child has slumbering in it the seeds of religion that are only waiting for the coming of summer that will quicken them into life and cause them to bud and bloom. This religious nature of the pupil is the opportunity and challenge of the teacher. It can be planted and cultivated into fruitage as certainly as a cornfield or a garden.

A second condition of religious education is a sound method of teaching. Any instruction must fit into the mind of the pupil so as to be level to its capacity and knowledge and lay hold of its interests and stir it into healthy activity and growth. If it does not do this it may miss the mind of the pupil as much as though it were spoken in an unknown tongue. Religious teaching is still teaching and must follow the principles and processes of sound instruction. It is not a peculiar art that anybody can practice without any knowledge or skill in it. The weakness of much of our religious teaching, especially in the Sunday school, has been that in the lack of competent teachers any ill-prepared and possibly empty-minded and frivolous young persons were set to teaching classes, perhaps to their injury and even irreparable harm. Such persons, instead of winning pupils to religion and imparting it to them, may drive them away from it. Religion may also be presented in such harsh aspects and in such a repellent spirit as will lead some pupils to hate it.

Such religious teaching in the home and the church may be responsible for more irreligion and skeptical men and women than we know or would like to believe. Religion can be taught, as any science and art can be taught, only by those who have experienced it in their own souls and know how to impart it to others.

Enough has been said to show that religion can be taught. It is not a visionary or impracticable goal we are setting out to reach, and we must be careful not to set up such ideals as would warn or discourage capable but timid persons from attempting this work. Any one with an average aptitude for teaching and interest in children can acquire skill and efficiency in this field. The condition and nature of this proficiency will emerge as we proceed in unfolding our subject.

4. *The Importance of Religious Education.* Not only can religion be taught, but it is of the highest importance that this work should be done. For one thing, it shares with all other education in the fact that each rising generation must be taught all over again. Human life pours into the world in a flood of raw material without knowledge and experience and must be trained in the fundamental needs and laws of life. This primary education begins in the mother's arms and runs on through all school days. Education never becomes an innate inheritance, but must be transmitted by teaching. In fact, the main business of each generation is to train the next one to take its place.

That the work of education must be done all over

again with each generation may seem a discouraging fact in the very constitution of the world, but it is a stubborn fact and we must meet it. However, so far from being a discouraging fact it is a hopeful one, for it is the necessary condition of progress. It saves the world from becoming stagnant and fossilized in old ways and gives us fresh and plastic material with which to build a new and better world. Religious education shares in this aspect of general education and must be repeated with each new generation.

Religious education is further important because religion is the most fundamental and vital fact in our human world. It is ever the highest that lifts the lowest, the mountain that feeds the plain, and the sun that holds the earth in its bosom and warms it into life. All the ages and the poets and prophets and priests of the world bear witness to this fact. Agnostic thinkers join with Christian believers in this judgment. John Stuart Mill thought that "human life" "stands greatly in need of any wider range and greater height of aspiration for itself and its destination," such as religion affords, and Herbert Spencer declared that religion "concerns us more than any other matter whatsoever." Robert A. Millikan, eminent physicist, affirms that "man's fundamental beliefs about the nature of the world and his place in it are, in the last analysis, the great moving forces behind all his activities." Words and witnesses upon this point need not be multiplied in this connection.

Further and deeper still, religious education is im-

portant and imperative because human nature is perverted and tainted in its heredity and if not converted and corrected by religious faith and training will grow worse and worse. The world is bad enough as it is, but imagination could not picture how much worse and how frightful it would be if it were not restrained and guided and uplifted by religion. There are also special reasons in our day why this work should be studied and stimulated and made far more general and efficient. We Christians have neglected it as compared with the ancient Hebrews, and we Protestants have fallen behind the Roman Catholics at this point. The temptations of youth have also become more pervasive and rampant, fascinating and seductive. The loosening effects of the Great War are registering themselves in the "youth movement," and "the revolt of youth," and "flaming youth," and other alluring movements and phrases, which are not altogether downward but are often dangerous in tendency, especially when not informed and guided by religious light and leading. Without becoming pessimistic and alarmist over the present condition of our youth, yet there is enough going on among them in our towns and cities, schools and colleges, communities and homes, to make us solicitous for their welfare and to urge us to use every means for safeguarding and promoting it.

Religious education is the main means and hope of meeting these facts and conditions so as to guard and train the rising generation in the way it should go. Still must the child be set "in the midst," and

our best thought and effort, service and sacrifice, be concentrated upon its religious education.

SUGGESTIVE QUESTIONS AND TOPICS

1. Why can a person not be taught anything unless he has the capacity for it?
2. Are some children more religious by nature than others?
3. Can religion be taught by the same means and methods as music or any art?
4. When a child under religious instruction is not developing religiously, where is the fault?
5. Why is religious education the most important education?
6. Why do not schools and colleges teach it?

CHAPTER II

WHAT IS RELIGION?

To teach religion we must have some idea of what it is, and to know what it is we must have experience of it. Yet the definition or description of religion is not a simple and easy matter. There are "ten thousand definitions of religion," we are told, and this is not surprising as it is a large and many-sided matter with a multitude of forms and creeds, and it is too varied and complex, atmospheric and elusive to be caught and confined in any rigid cage of words. In fact, anyone's idea or experience of religion will shape his own definition of it, and as no two persons can have the same identical experience of any subject, there will be as many definitions of religion as there are religious persons.

Yet there must be some element common to all these definitions and experiences, and this is found in the fact that every religion that has a right to the name expresses the relation of men to what they regard as supernatural powers; and as we have in view in all our discussions the Christian religion, we may define it as our conscious relation to God, and more definitely as our conscious relation to God in Christ.

We may now view religion from several points of view or analyze it into its primary elements.

1. *Religion as a Practical Necessity.* Religion is not a human invention but a natural and necessary activity of human nature. Men did not first think about religion and then begin to live religiously, but they first lived religiously and then began to think about it and form religious cults and creeds. It is not a conscious creation, but an unconscious instinct and growth. Men had a religious nature which immediately impelled them to live a religious life, just as they had a physical and mental and social nature unconsciously urging them to live a physical and mental and social life. As men lived in the sunlight ages before they studied astronomy, and cultivated the soil long before they studied agriculture, so they worshiped God ages before they so much as thought about theology. The religious nature is as ineradicable in man as his mental or physical, and therefore he is naturally and incorrigibly religious. Religion is the only sufficient ground of a worthy life and is a practical necessity in our human world. The priest and the church did not make it, but it made the priest and the church. If men did not have a religion, they would soon invent one. When people do desert their ancestral religion, they usually find another, even though they take a stone instead of bread. This religious nature of man is the primary ground of religious education, the fertile soil with which we start, and it gives reality and faith and courage to all our work.

2. *Religion as Faith.* Faith is the primary faculty with which we apprehend and experience religion, and therefore we should have some insight into its

nature. The word faith is from the Latin *fides*, which is the root of the word confidence, and this discloses its nature. Faith is trust; it is believing trust, or trusting belief. It is a kind of knowledge, the kind that rests on trust in a person. It is the basis of all our life. By far the largest part of our knowledge rests on trust, and our social life proceeds on the same basis. We could not take a single step in any human relation if we did not trust somebody, so that faith is the common ground on which we walk, the atmosphere we breathe, and without mutual faith we would all quickly perish.

Faith is predominantly the receptive faculty of the mind. It is the assimilative power of the soul by which it absorbs truth and values and soaks up life from other lives. Faith in any person commits and binds us to him so that we are identified with him, and all that he has and is becomes available for us. When we give ourselves into the care of a physician all his knowledge and skill is put at our service and is more efficient for our healing than if we had it ourselves. A fundamental law of life is: Have faith in your father and mother and you will be saved in your childhood; have faith in your teacher and you will be taught; have faith in your physician and you will be healed. In the most literal sense we walk by faith, we live by faith, and by faith are we saved.

The faith of common life runs up through the spiritual life and becomes religious faith. Faith in God is of the same nature as our faith in one another. It is important that we see that religious

faith is not a peculiar kind of trust different from that which we exercise in the home and business and society, but is just ordinary and general faith carried up into a higher field and application. We trust God as we trust one another, as the child the father, the pupil the teacher, and the patient the physician. And faith in Christ so identifies us with Christ that all his wisdom and love and power become ours for our salvation, and thus are we saved.

3. *Religion as Emotion.* Religion is rooted deep in our mystic nature, especially in this nature as it wells up in our emotions. This is the first form in which it expresses itself and of which we are aware in our experience. The feelings are the deepest and oldest constituent of the soul and one of their primary expressions is religion, and this is why it is constitutional and indestructible. Religion ramifies the feelings in eight forms: dependence, fear, wonder, value, obligation, beauty, loyalty, and love.

Our sense of *dependence* begins with our infancy and we never outgrow it, but it grows with all our growth. Life ever increases in multiplied contacts and complexity by which we are brought into dependence upon an ever-widening environment, and this irresistibly leads us to an ultimate point of dependence, a Power that is itself independent of all change, a Rock that is higher than we, an infinite and eternal God.

Fear is a constitutional emotion which is one of the guides and safeguards of our life, and it also runs up through our physical and mental and

moral life to our spiritual life and finds its highest expression in the fear of the Lord. Filial fear is not a low but a noble motive and is a true strand that binds us to God.

Wonder is a profound sense of the majesty and mystery of the Power that produces all these glittering constellations as the sparkling dew of its breath; and this feeling never can be explained away or outgrown, as all our growth in knowledge only makes the mystery deeper and vaster. Such wonder is akin to worship and will ever be another strand that draws and binds us to God.

Our sense of *value* is incomplete and unsatisfied until we find a final standard and perfect embodiment of worth. Our worship is our sense of the worthship of God, the two words being only slightly different spellings of the same root, and any sense of worth in the world is a stepping-stone up to the high altar of the supreme worthship or worship of God.

Our feeling of *obligation* is another direct stepping-stone to the same altar. The feeling that we ought to obey truth and right means that we owe this obligation, and duty is that which is due. Yet we cannot owe anything to a blind law or impersonal Power, but only to a moral Lawgiver and Person. There is a person at one end of this ethical relation and duty, and there must equally be a Person at the other end, or this powerful chain that holds us is suspended on nothing, as though the gravitation that keeps the earth in its orbit were at the other end left hanging unsupported in space, instead of

being rooted in the sun. Conscience is a powerful witness to a supreme Lawgiver and Lord and cries out with all its might that "we ought to obey God rather than men."

Our sense of *beauty* or æsthetic nature is still another path by which feeling finds God. The sense of beauty within us is waked into music by the beauty without us that tunes the million-stringed harp of nature into a grand cosmic orchestra that plays upon us with strange mystic feelings that are too deep for tears. So also nature carves and paints the world and drenches it with beauty down to its very atoms. The eye sees and the heart feels only what corresponds with the nature of the soul, and therefore our æsthetic nature finds in the world an artistic essence and nature which can only be the product and expression of an infinite Artist.

Loyalty is the sentiment that binds us in devotion and service to a person or cause and may move us to lay down life itself, such as loyalty to our country or king which has been one of the master forces of the world. This principle runs up to God as its supreme limit and life to whom it renders its last full measure of devotion.

Love is the supreme emotion and outflowering of the human soul, most beautiful in nature and blessed in fruition, and it also reaches its highest exercise and fruitage as it loves God the Father of our spirits.

Thus our emotions in all their various forms and range feel after God if haply they may find him; and they do find that he is "not far from any one of us." As long as feeling endures as a constituent ele-

ment of the human soul religion will endure and men will worship. All these emotions may be said to blend into our sense of worship, which is our mystic sense of our relation to the Infinite and Eternal.

4. *Religion as Thought.* Religion is also rooted in the intellect. Man is a thinker and cannot keep his brain from sprouting. As the instincts find God as the satisfaction of their practical needs, and the feelings find him as the appropriate object of their craving, so the intellect finds God as the result of its search. It rationalizes and illumines and confirms all the intuitional and emotional grounds and impulses of religious faith, and then goes on and develops arguments of its own. It studies the world and finds it a system of law and order and purpose that reflect and require the presence and activity of a supreme Mind. It reads the world like a book and sees in all its pages of earth and sea and stars significant words and meanings, just as we see and read the author's mind in his book. The whole search of science is a quest for this meaning and Mind, and all its increasing knowledge ushers us into the infinite Library of God or leads us up the great stairways of the world to the throne of an absolute Cause and Personal Creator. Unless it takes more reasoning power to understand the world than to create it, to construe than to construct it, the universe must ever present its majestic front to us as the sublime appeal of Thought to thought, of an infinite Mind to our finite minds. Religion is thus not only deeply rooted in the feelings of the

heart but is also logically intertwined with all the fibers of the brain.

5. *Religion as Life.* The will also joins with other fundamental faculties in calling for God. We are made for action, and all our powers of instinct and feeling and thought are so many forces pushing and guiding us into conduct and achievement. But achievement must be worthy of the powers called into action to produce it, or the mountain will labor to bring forth a mouse and human life will end in pitiful results and tragic failure. Men instinctively hunt for great things to do, and along with Caleb of old they say, "Give me this mountain." They want something worth while to arouse their energies and inspire their ambition and crown their visions with victories that will satisfy their souls. They see larger and ever larger ends reaching farther and still farther into the future; and this principle reaches no final end and worthy satisfaction until it runs up into the life of God and loses itself in eternal service and victory.

Religion is preëminently the field of this service. It is not only a subjective and secret possession, but is also a social and public life. It not only goes into its closet and shuts its door against all comers, but it also comes out into the open and lives and serves among men in all their fields and activities. Religion is related to our common life as the sky to the landscape, pouring down upon it sunshine and shower that clothe it with verdure and cause it to spring into bloom and fruitage. Being a spirit of life, religion is pervasive of all our life, controlling and mold-

ing and transfiguring it with the indwelling Spirit of God. Ideally, no part of our life, secret thought or public activity, can escape its penetrating, purifying and transforming presence and power. It envelops and permeates our life as the atmosphere the earth and the sunlight the day. It gives meaning to our life, lifting it into divine worth and touching it with eternal issues. It undergirds our life with strength and inspires it with vision and courage that carry it as on wings into a victorious life. It enlists in a campaign of service and goes forth to Christianize the world and rebuild it into the kingdom of God on earth.

6. *Religion as Group Growth.* It is important that we emphasize this aspect of religion as bearing on religious education. Religion is a social process and product, a group growth and life. The human being in its entire personality is a social product. It could not develop into a human person in perfect isolation from its human kind. Instances have occurred, or at least have been reported, of a human infant that in some way was adopted by animals, as by wolves or bears, and reared by them; and afterwards, when it was recovered, it was virtually an animal creeping on all fours, uttering animal cries, and little more than an animal in its whole life. The human infant is a seed and its growth and maturity depend on its social environment. Put an American infant at birth in a Patagonian family and it will grow up a Patagonian, and reverse these conditions and a Patagonian babe will become an American citizen.

Human society is the mold in which the plastic and almost fluid human infant is cast and crystallized. It absorbs its environmental influences as the seed absorbs the sunshine and shower and elements of the soil. This unconscious education is vastly more subtle and powerful than any conscious education imparted to it. It infiltrates to the very roots and fibers of its being and shapes the fundamentals of its life. Nurture largely molds nature. Our food and clothing, speech and accent, manners and customs, all the outer forms of our civilization; and much deeper matters of disposition and habit, beliefs and ideals, politics and religion, all group interests and "folkways" are largely bred in us and imposed upon us by the social group in which we are born and grow and by which we are unconsciously molded. Religion is subject to this process as much as anything else, and it enters fundamentally into our religious education.

There are various groups and every person belongs to several or many, each of which contributes something to his mold and make-up. The home is the primary matrix and its shaping power is almost unbounded. It gets the child in its most plastic state when it is sensitive to every act and word and drinks in fundamental mystic influences with its mother's milk. The home life enters and shapes its soul at every point, physical, mental and moral. Whatever may be the conscious teaching of the home, this unconscious teaching is far more determinative. Religion may be taught in the home by all its outward means, Bible reading and family worship and

catechetical instruction, but if the atmosphere and spirit of the home is not genuinely Christian, all this professed religion and formal teaching may have little effect. If the ideas and ideals of the home are wealth and fashion and pleasure, if the constant drip of conversation at the table is worldly, critical and unkind and spiteful, if selfishness and irritation and anger pervade its atmosphere and at times break into a storm and flash lightning, these will be its deeper influences and be more powerful than all formal religion however orthodox and pious are its professions. The parent is the first teacher of religion, and the religious education of the home may be more effective and lasting than any other. The first few years, possibly three or four, do more for the child for good or harm than all after years.

This primary group of the home widens out in successive circles into the school and playground, Sunday school and church, community and country and world, and each of these plays its part and contributes its special influence to the making of religion and to the process of religious education. This principle is of the most vital importance and possibly is more fundamental than all our conscious efforts in religious education and it will again emerge in our discussions of the subject.

7. *Religion as Conscious Relation to God.* We may sum up all these aspects of religion in unfolding further the definition with which we started that religion is our conscious relation to God. We sustain many profound relations to God that do not emerge in our consciousness, for in him all creatures

live and move and have their being, and if we were cut off from him we would instantly perish and cease to be. But when our relation to God comes up into our conscious life it then becomes religion and assumes the various forms we have considered and goes on into more personal and intimate forms in prayer and communion, love and trust and obedience that turn our whole life into "the practice of the presence of God." This does not mean that we are constantly thinking of God, which would be a fixed state of mind that would preclude any other thought and would result in fanaticism or insanity; but it means that we live in an atmosphere and spirit in which God's Spirit dwells in us and we dwell in him; and this may proceed to the high degree and rare attainment in which we can say with Paul, "I live, yet not I, but Christ liveth in me." We may become so filled with the mind of Christ and the love of God and have our lives so set to the music of his will that whether we eat or drink or whatsoever we do, whether we buy or sell, pray or play, we do all to the glory of God. Thus our life passes into full and fine, free and joyous relations to God, and this is the ideal religion.

Religion is thus one of the most universal and pervasive and powerful facts in our world. All human life points beyond itself for its completion and satisfaction. The human soul swarms with instincts, feelings, mystic emotions, thoughts, visions, and aspirations which look beyond this present world and cry out for the Infinite and Eternal. All our faculties feel after and fasten their filaments on God

and wrap themselves around him and cling to him so close and tight that they refuse to be torn loose. The whole human world is one great cry for God that has filled the ages, and it never will be stilled and satisfied until his fulness

> Flows around our incompleteness,
> Round our restlessness his rest.

SUGGESTIVE QUESTIONS AND TOPICS

1. Why are there so many definitions of religion?
2. Are all people religious?
3. Can a man be religious who says he does not believe in God?
4. Are our emotions a sure guide for us to follow?
5. Can we prove our religious faith?
6. Can we have religion and yet not live it?

CHAPTER III

WHAT IS EDUCATION?

EDUCATION, like religion, is a many-sided and complex matter and leads to many definitions and descriptions of it. The general idea of education is the development of all our powers and we shall proceed to unfold it from various points of view.

1. *Education as Authoritative Instruction.* This is the oldest form of education, having its origin in patriarchal times when the head of the family had absolute control of its members and rigidly imposed his rule upon them. It was a necessary condition of primitive society when the family was precariously environed with uncertainty and danger and the father had to exercise rule over it corresponding with his responsibility for its welfare and its very existence. This form of education became dominant in the church and still persists in the autocratic education of the Roman Catholic Church. It considers that parents and priests have absolute authority over children and must determine what they are to be taught and permitted to believe. The children and all who are under such authority are not supposed to have any right and independence of mind as to what they shall believe, but this is all imposed upon them and is to be received without questioning.

This view of education not only rules in the Roman Catholic Church, but survived until recent times in Protestant churches and homes and still lingers in some Protestant quarters. Its means and ideal of education is an official catechism or creed of approved orthodoxy that is drilled into children by memory, however little they understand or much they dislike it. There are still those in all our churches who think that not only children but all church members should be authoritatively told what to believe, and they may be uneasy and suspicious when they see any other method and spirit of instruction. The Pope would kindly tell us just what to believe in religion and thereby relieve us of all responsibility and trouble in the matter, and there are plenty of little Protestant popes who would be glad to do for us the same thing.

No theory of education is wholly wrong, and there is some truth and even much truth in this method. We must teach our children much by pure authority, and they could not live in our world if they had to wait to exercise their own judgment before they begin to be taught. In fact we all receive most of our knowledge on the ground of authority and we never can grow out of this process. Our children could not begin their education and we could not begin it or go on with our own growth in knowledge if we rejected this principle and process altogether.

Yet this authoritative instruction only gives us rudimentary education, leads us into the first steps of it, and if we stopped with it we would never know anything as we ought to know it and attain unto

mental development. It views the mind as an empty passive container into which instruction is poured, or it is a method of enforced feeding.

2. *Education as Knowledge.* Another aspect of our subject is education as knowledge. Knowledge is the means and measure of our understanding of the world so as to be able to live in it. Some elementary knowledge is necessary to the lowest level of existence, and as we rise on the scale we must have ever wider and deeper knowledge and there is no limit in this need and growth. Knowledge is the primary aim of all our teaching and schools, books and libraries. It is also the most conspicuous aspect of education and measures the distance between the civilized and the savage man. The enormous spectacular expansion of our modern knowledge has given immense popularity and prestige to this aspect of education. The universe has suddenly become crowded with new undreamed-of wonders and adventure and romance and all eyes are peering into it and countless investigators have launched out upon its deeps seeking further exploration and discovery. Our colleges and universities, that once sought students, are now turning them away at their doors in incredible numbers. Education has become a popular passion. It is felt that superior knowledge is a stepping-stone to success and insures a superior position in any field.

There is a large measure of truth in this view and we dare not disparage knowledge. Religion itself is dependent on knowledge, and the Bible urges us to

seek it as one of the primary conditions of life. "This is life eternal that they should know." [1]

And yet knowledge as a mere stock of information and facts, however extensive and accurate it may be, is a low form of education and is rather the raw material of it. One may have his mind crammed with knowledge and not be able to make effective use of it. There may be too much undigested knowledge crowded into the mind so as to clog its working just as there may be too much food stuffed into the stomach or as too much fuel may smother the fire. So also religious knowledge, however valuable and vital it may be, may yet have little relation to religious experience. Time may be spent in acquiring a mechanical textual knowledge of the Bible and memorizing Scripture that yield little profit in religious life.

3. *Education as Mental Discipline.* A higher stage in education is mental discipline. This consists in developing and training the mental faculties so that they digest and assimilate the raw material of knowledge into mental life and thinking power. The mind then takes the facts of knowledge and classifies them and traces their relations and deduces their laws and constructs them into a system of logical coherency and meaning. This process turns knowledge into usable products and converts them into life. Such a mind not only sees facts but also sees their ground and laws, their reason and meaning. It not only acquires knowledge, but it has the power of

[1] John xvii. 3.

making knowledge. It has intelligence, or the power of insight and logical construction and creative vision. Knowledge has sight, but intelligence has insight. Knowledge receives information from without, but intelligence creates knowledge from within. Knowledge drills the memory, but intelligence thrills the soul. Knowledge may overload the mind as with weights, but intelligence lifts and frees it with wings. Knowledge may be drudgery, but intelligence is delight. A mind with meager knowledge but large intelligence has more intellectual life and power than one with large knowledge and low intelligence. A trained mind will enter any field and create knowledge and no bounds can be set to its growth, but an undisciplined mind, however it may be filled with facts, may have little ability to discern the order and meaning of facts and may not know anything as it ought to know.

Intelligence can be developed and this should be one of the primary aims of education and of religious education. Merely loading and overloading the mind of the pupil with a dead weight of Bible knowledge or teaching it religious beliefs by authority does not go to the root of religious life. Jesus went to this root when he said to Pilate, "Sayest thou this of thyself, or did others tell it to thee?" [2] Personal perception and experience of religious truth is the true and fruitful ground of religious life, and beliefs that are merely taught by authority as goods are stored in a warehouse or seeds in a granary have little religious value.

[2] John xviii. 34.

4. *Education as Unified and Controlled Experience.* Another aspect of education is unified and controlled experience. Experience is all that has happened to us and is stored up in us, whether in our conscious thoughts or in our automatic habits or in the unconscious deeps of the mind. It is the total contents of the soul, the precipitate and deposit in our personality of all that we are and that ever has been a part of us. It reaches back through our conscious lives and our childhood memories and infant absorptions, and also through history and all the past as far as our knowledge goes and may thus string all the centuries and cosmic ages on the thread of our experience; and it also looks forward and includes all our resolutions and expectations, plans and purposes, visions and dreams.

Education now tends to relate and consolidate this experience into unity and make it flow in one stream. In contrast with this unified experience is a scattered and confused mind which is divided and distracted by discordant interests. Such a person may see many things and be momentarily caught by them as a child's senses are snared by every passing sight and sound. He does not have a captain to his soul that is the master of his fate. He does not have a purpose that holds "to sail beyond the sunset and the baths of all the western stars." He does not relate day to day and year to year. Each passing hour or moment claims him independently of other hours and claims. His eyes with the fool's are ever wandering to the ends of the earth. He lives from day to day and from hand to mouth. His person-

ality is split into many fragments and competing interests and passing whims and he has no central controlling purpose and pursuit that is the spinal column of his life and knits all his interests into unified control. He is blown about by every wind of circumstance and is at the mercy of every sea and tide.

Not such is the man with unified and controlled experience. He does not drift with the current but has an engine in his boat and a rudder in his hand and drives his boat against all winds and storms and steers it to his destination. He presses toward the prize of his mark through all obstructions and discouragements. On critical occasions, his total past awakens and arises out of its unconscious deeps and comes to his reënforcement, as when in a war all the great leaders and heroes of the nation, Washington and Lincoln and Grant, come forth from their tombs and fight for it. A divided and distracted man is a weak man; a unified man with all his resources at his command is a strong man. As the strength of an army is measured by its ability to keep rank and march together under one command and its victory depends on its being able to hurl itself with its greatest power against the enemy at its weakest point, so do the power and success of a man in the battle of life depend upon his ability to unify his faculties and forces and arouse all the reserves of his experience and mass them against his obstacles. As a snowball or avalanche rolls up all that lies in its path and thus accumulates its mass and momentum, so does a truly educated man accu-

mulate power as he gathers up all his experience and incorporates it in his unified self.

Great religious souls have this unity and control of self and can say with Paul, "This one thing I do" [3] and with Jesus, "To this end was I born, and for this cause came I into the world." [4] This is one secret of a strong religious life. "Unite my heart to fear thy name." [5]

5. *Education as a Social Process.* Education like religion is a social process. It does not and could not develop in isolation from human society or in a social vacuum. The mind can awaken and grow in all its faculties and processes only through the stimulus and contagion of social contacts and ideals. This process is carried on consciously as the student endeavors to receive the instructions and follow the example of his teachers and to conform to the social patterns of his group. But it proceeds far more effectively as it unconsciously is infected and molded by the ideas and ideals of his social environment and special class. This unconscious education gently but irresistibly infiltrates and soaks into the soul and dyes it to its own color as the hand is imbued with the color of the dye it works in.

The home is the first school and is the most insinuating and determinating of all. The same process proceeds not less effectively in the secular and religious school, and may be more vitalizing than all the books and teachers. This is one reason why pupils are sent to school. They might study the same books at home, but a book lacks this vital

[3] Phil. iii. 11. [4] John xviii. 37. [5] Psa. lxxxvi. 11.

spark and mystic influence of personality and does not carry within its covers the all-pervasive atmosphere and unconscious influence of the school. While the pupil is still highly sensitive and plastic he is immersed in this atmosphere and begins to absorb it into his soul and assimilate its ideals and spirit into his character. Of course this process is a matter of degree and goes deeper into some pupils than into others. It may only superficially affect some students and leave slight marks that soon fade out, but in most it cuts deep and is never outgrown and forgotten.

6. *Education as Life.* Education while it is an inner life is also an outer expression and cannot be immured and locked up in the mind. Thought leaps into life. Any idea contains an inner urge like a seed that tends to sprout and bear fruit. This also is a matter of degree and while in some cases the education of the school may be largely theoretical and lie as a dormant seed in the soul, yet it properly seeks some outlet and is sure to find it.

Education should be shaped to this end; it should have practical aims and applications. If it is wholly unrelated to life it may be as unfruitful and useless as pebbles stored up in a granary. This is not to say that education should wholly consist in and be guided by utilitarian aims so that it is to be selected and judged by its power in producing goods in the mill and factory or results in the office or professional field and can be rated by its cash value in the market. Any such ideal of education is low and may be barren even in its own field. Success in any

work depends on larger powers than upon faculties trained and sharpened to the narrow confines of its own pursuit. A fully developed and enriched mind will be more successful in any field than one thus narrowed and fettered in a groove or rut. And, besides, who can say what is "practical" in education? Anything that enlarges and enriches the mind fits and arms it for more efficient service of any kind.

Nevertheless education should not produce mere scholars or recluses who live largely within themselves apart from life, but it should send into life developed minds that they may build the world after higher ideals into better forms. The old saying that knowledge is power was never so true and magnificently exemplified as it is to-day. It is the educated architects and engineers and inventors and captains of industry who are building our whole vast and splendid material civilization; and it is educated thinkers and teachers, writers and artists who are fertilizing it with spiritual ideals that are ever lifting it to higher levels and investing it with new values and beauty and glory. A highly educated mind is a costly product in our modern world and should render some social service for value received and pay for the cost of its production. An educated person who is not thus active and productive in life is one of the most selfish things in the world. Both in the secular and religious field education is life, or it is selfish and useless.

Life is not only the proper outcome of education, but is one of its most efficient means. We learn by doing. We not only do what we know, but we also

know what we do. While we are building our work, whether it be a brick wall or a better world, our work is building us. Whatever of thought and effort, honesty and faithfulness we put into our work, our work puts into us in deeper form. Our knowledge may be largely theoretical until we apply it to the concrete conditions and problems of life, and this application clarifies and deepens and intensifies it so that we know it as we could not know it without this discipline. One may study and even master the technical principles of music and yet not be able to play or sing a note that anybody would want to hear. Daily discipline translates theory into practice and trains every muscle and nerve to respond to the expression of the music and then the instrument may become a part of the nervous system of the performer, an extension of his personality, and out of such a person music gushes as song out of a bird. Practice makes perfect in any field whether in business or art or religion, and we are truly educated as our knowledge becomes life. The whole world thus becomes a school and all life is education. "If ye know these things, happy are ye if ye do them." [6]

7. *Education as Full-orbed Personality.* Education is a full rich word and process and product and includes the several points already indicated but also much more, which may be briefly mentioned and will be more fully unfolded later in our discussion. It is not the development of any fractional part of a human being, but of the whole man and

[6] John xiii. 17.

life, a full-orbed personality. It begins with the body as the basis of life and health; proceeds through the education of the senses into keenness and accuracy of perception; trains the intellectual faculties of thought and reasoning and imagination in their right operations; informs and guides the instincts and impulses and passions into right channels; controls and refines the feelings as means of interest and enjoyment and as motives to move the will; disciplines the will into strength and subservience to right ends; enlightens conscience as the rightful crown of character; imbues the soul with reverence and faith and courage in its relation to God and fills and moves it with his love; and sends out the whole life in streams of service and sacrifice to build and enrich a better world.

The human soul is a highly complex, many-sided organism and it reacts upon the world at many points, each contact awakening its own peculiar response. The contact of our physical nature on the world yields health; of our intellectual nature yields truth; of our esthetic nature yields beauty; of our moral nature yields duty; of our social nature yields fellowship; and of our spiritual nature yields religion. The soul is a million-stringed harp or an exquisitely sensitive radio which the grand organ and orchestra of the world wakes into rich responsive music. The work and ideal of education is to tune this marvelous mysterious radio of the soul into harmony with the universal tides of life that are ever sweeping around it, so that it may respond to them in the fullest degree and share in the cosmic

symphony and song of the universe and in the beatific life of God. In a word, education is fully developed personality.

SUGGESTIVE QUESTIONS AND TOPICS

1. What kind of knowledge must we receive on the authority of others?
2. What kinds of knowledge are of most worth?
3. Can we train the mind as we do the body?
4. Why do we have schools and colleges?
5. Is all life a school?
6. What are some marks of an educated person?

CHAPTER IV

THE MUTUAL RELATIONS OF RELIGION AND EDUCATION

We are now in a position to consider the mutual relations of religion and education.

1. *They Cover the Same General Ground.* Religion and education are not two independent and mutually exclusive fields, but they rather cover the same general ground. They both deal with human personality and seek to develop all its powers so as to put it in complete possession of itself and fit it for the fullest and richest life. However they are not identical but consider personality from different points of view. Education strives to develop our faculties in their human relations and service, and religion endeavors to develop our powers in their divine relations and obligations. They are thus complementary and mutually supplement and support each other.

However at times they drift apart and lose touch with each other and even clash in conflict. Yet rightly understood and related they form one harmonious system of truth and life. The "Warfare of Science with Theology," which has filled many volumes and troubled the centuries and is still disturbing our day, has largely been due to mutual imperfect knowledge and misunderstanding and is

cleared up as "knowledge grows from more to more" and at the same time "more of reverence in us dwells" so that education and religion, "mind and soul according well," "make one music as before, but vaster." The widest education and the deepest religion are not hostile but friendly as they need and support and enrich each other.

2. *Education Needs Religion.* One reason for this is that the first effect of our enormously expanding scientific knowledge often is to extend the materialistic explanation of the world and thereby seems to leave less and less room for the spiritual and divine. In so far as law is traced through the web of the world the universe seems to be reduced to a mechanism in which the soul is deprived of its freedom and is finally squeezed and smothered to death. However, the further and final effect of our enlarged knowledge may be and generally is to give us a vaster spiritual world in which the material world is ensphered and from which it derives its origin and meaning and value and in which human personality finds its true field for freedom and an ever-expanding fuller and richer life. The broadest religious faith is needed to correct narrow education and give us a true and worthy and satisfying world in which an educated mind can live. No education that stops with the brain or with any fractional part of human personality can be anything else than lopsided and may be fatally defective. Religion causes life to blossom at the summit where all life comes to its highest expression and finest fruitage. The lack of religion truncates man at the top: it leaves

him without a dome over him and an outlook upon the spiritual and eternal, without a sky and sun to illuminate and fructify all his life.

And yet religion is largely left out of the public school and tax-supported college and university. This gap must be filled by private schools and by the church, and here is a field for religious education that yawns wide and calls loud for our response.

The unwelcome fact must be admitted that our schools to-day appear to be increasingly unfriendly to religious faith and life. Account for it as we will the evidence for this is accumulating and growing alarming. The Rev. C. Leslie Glenn, Secretary for College Work of the Department of Education of the Protestant Episcopal Church, in a report to the National Council of that communion, recently made some ominous admissions which we condense as follows:

> Whatever may have been the religious impulses that led to the founding of the great Eastern colleges, these have long ceased to play any important part in their educational policies. Faculties for the most part are apt to be anti-Christian in the fields of psychology, sociology and philosophy. Religious conditions in the American colleges are more alarming than most people suspect. There is in many cases a conventional Christianity which never touches students' morals at such points as cheating in examinations, fraternity politics and dirty athletics. A group of outstanding students writing

> a Christian creed for students left out all reference to the church because, as one of them put it, "there is more of Christ's spirit in the labor movement than in the church." The tragedy of the situation lies in the fact that there are not enough active workers among the students on the campus.

We may rather think that "the tragedy of the situation" lies deeper down and further back in the home and Sunday school and church where religious education did not begin soon enough and was not thorough enough so as to catch and Christianize the young people before the college gets them. Train them up in the way they should go and when they go to college they can stand the change of climate and will not depart from it. Whether or not this account of religious life in our colleges is accurate or overdrawn and whatever the cause, religious conditions in our colleges undoubtedly call for increased attention to religious education.

Our expanding knowledge has increased the need of religion in another direction. Our education in so far as it is leaving religion behind is outrunning all our welfare and is headed for wreck and ruin. Science has enormously multiplied our material appliances and comforts and luxuries beyond anything that Croesus or Caesar ever dreamed. It has made us master of space and time, land and sea and air, and built our whole vast material civilization. It has erected our astonishing cities and gilded all our fabrics. It has turned the whole world into an

arena in which we see and hear all things of importance and countless things of no importance. It has crowded our consciousness with the big buzzing booming world of sensation and excitement. All this has whipped up the bodily life to a high pitch of activity and intensity. It has whetted all our appetites to a keen edge. It has turned life into a continuous moving picture set to jazz music. Wealth has become the chief pursuit of men and even higher education is sought only as a means of making money. Society is a mad whirl of fashion and pleasure. Pleasure has become the master passion of multitudes. The human body has outgrown the human mind and the flesh is subordinating and smothering the spirit.

Was there ever such need for religion in education as in our modern world? Godless education multiplies and intensifies every one of the dangers of our day. Education is only a powerful tool which a bad man can use as destructively as a good man can use it constructively. Science invents magic machines, but some of them look like the very devices of the devil. It was science that made the last war such an unprecedented slaughter and will make the next one ten times more so. Education may be a savor of death unto death as well as of life unto life.

The church and school must awaken to this danger. The colleges and universities themselves give signs of such awakening. College and university presidents are sounding notes of alarm. The church is beginning to stir itself to this need and call of the day. All our churches are now studying the prob-

lem and are organizing and conducting departments of Christian education. The daily vacation Bible school and week-day religious education are endeavoring to piece out our woefully deficient system. Presently and none too soon will the church hear this call to a much larger and more efficient system of religious education. We must train our children in their plastic years before they leave us. We must send them forth from our homes and churches so grounded in Christian truth and life that they will maintain their Christian faith in the college, adapting the old faith to the new knowledge, and then they will come back with it, not destroyed or devitalized, but strengthened and improved by the larger knowledge and more wonderful world and richer life into which they have been introduced. This has been done and is being done in many homes and churches in accordance with the truest educational and religious methods of teaching. This work should be extended and made as general as possible.

3. *Religion Needs Education.* Greatly as education needs religion, not less does religion need education. The relation of these two fields and forces is not one-sided but mutual. Each calls for the other with equal need and urgency. Education without religion has no guiding light and inspiration, but religion without education is blind and will lead the blind into the ditch of superstition and fanaticism. Religion divorced from education has been one of the most terrible scourges of the world. Unenlightened religion has kindled the fires of

countless persecutions and burned heretics and witches by the hundred thousand. Uneducated religion is still the prolific root of religious prejudice and sectarian bigotry and dissension, division and controversy and strife. Dangerous as is education without religion, we may well fear with a great dread religion without education.

Religion is rooted in the brain as well as in the heart; it appeals to the thinking mind as well as to the emotional sensibilities. Although it wells up out of the great mystic deeps of the soul and has its springs in eternity, yet it must come up before the bar of intelligence and reason and give account of itself to every principle of truth and right. Knowledge does not stifle and quench religious instinct and nature, but when rightly interpreted feeds it into clearer and stronger life. We must learn to love the Lord our God with all our mind, with our widest knowledge and keenest intelligence and most relentless logic, or our faith will remain rudimentary and may wither away. In fact, ignorance, instead of being the mother of religion, is one of its greatest dangers and enemies. It unlooses it from the guidance and control of sober thought and the dominance of truth and reality into unrestrained feeling and fanaticism and passion, and then there are no disorders and vices and even crimes too wild and gross for it to commit. Religious history is a warning against this danger and tragedy.

Only informed and intelligent religion can live in our modern scientific-minded world. In vain do we appeal to credal standards and the faith of our

fathers if we are out of harmony with our science and culture and are teaching in the name of religion antiquated and obsolete and obscurantist views of the world. Astronomy has had its way, geology has followed along the same road, and all other fields of growing truth are equally imperious in their claims and demands and in time will have their way.

It is our business and duty to see the dawning light and let it into our homes and schools and creeds and churches and worship. We have supreme authority for this view of the relation of education to religion. Never is the Bible unfriendly to human knowledge but ever insists on its rightful place. The great Teacher himself was outspoken on this point. "Ye shall know the truth and the truth shall make you free." [1] "This is life eternal that they should know." [2] Ignorance is blindness and bondage, but truth is light and liberty.

It was once thought that democracy was the cure for our social ills and would give us a new world rid of the old evils of autocracy and set free in its own life. Some of these hopes were realized but others were disappointed. Democracy did solve some of our political problems and at the same time made others, such as local government in some instances, worse. Then it was thought that education would cure the defects of democracy and that the common school would bring in the new and better day. But here also expectations were fulfilled in some ways and disappointed in others and it was discovered

[1] John viii. 32. [2] John xvii. 3.

that education no more than democracy is the savior of society. Now we are being forced to see that both democracy and education in themselves are only partial cures and reconstructive forces and must be reënforced and enlightened and inspired by religion. "Not by might nor by power but by my Spirit, saith the Lord." [3] The human must reach up and clasp hands with the divine. "Without me, ye can do nothing." [4] Religion and education severed from each other may be like the two wings of a bird or the two oars of a boat when working separately: neither the bird nor the boat can get forward, but the bird will fall to the ground and the boat will drift on the rocks. Let religion and education work separately and antagonistically and neither will get to any worthy goal; but let them work together and they will go forward from victory unto victory. The church and the university, the preacher in his pulpit and the professor in his chair, should not stand in any attitude of mutual suspicion and antagonism, but they should join heads and hands in their great common work of building the kingdom of God in the world.

It is a grand thing to be living in this keen-thinking, swift-moving day and see its thoughts widening with the process of the suns and its increasing purpose running through the ages. The clarion call comes to us to see and seize its urgent opportunities for religious education that both our education may be religious and our religion may be enlightened.

[3] Zech. iv. 6. [4] John xv. 5.

SUGGESTIVE QUESTIONS AND TOPICS

1. Why is religion not taught in our tax-supported schools?
2. Are there any proper and effective ways of meeting this situation?
3. Have non-religious teachers a right to teach or insinuate their skeptical views in our tax-supported schools?
4. What are the dangers of education without religion?
5. What are the dangers of religion without education?
6. Can one be both educated and religious?

CHAPTER V

HOW THE MIND WORKS

The human mind is the organ that in the work of education both gives and receives instruction, and therefore it is of fundamental importance that its faculties or functions and activities should be understood in some degree by the pupil and in a larger measure by the teacher. The teacher that does not understand the human mind may be working in the dark and violating the nature and laws of the very mind he is attempting to teach. The result may be as disastrous as would follow from one ignorant of the delicate mechanism of a watch presuming to put it in repair. Psychology is the very stuff with which the teacher works, the plastic material he is endeavoring to mold into form. The teacher, then, along with the preacher should be a practical psychologist and know what he is doing in attempting to work with the infinitely intricate and delicate organism of the human mind.

This introduces us to the whole subject of psychology that has grown in our day into such great proportions with a voluminous, ever-expanding literature, and of course we could not demand or expect technical knowledge of it in ordinary religious teachers. But the briefest outline sketch may be

helpful, and no more is intended or is possible in the space of this chapter.

1. *Relation of the Mind to the Body.* The relation of the mind to the body is one of the deep points of psychology and philosophy, but it is here treated only from the practical point of view. The mind is deeply rooted in and closely intertwined with all the fibers of the body and the two affect each other in the most vital and intimate way. The body is the physical basis of the mind, the coarse earthy stem on which the fine flower of the soul grows and blooms. Every thought and feeling and volition registers itself in the nerves and muscles and affects the blood. Fear blanches the face white, anger drenches it with a scarlet flood, and love kindles the eyes with a tender light. The will energizes the muscles and sends its purposeful decisions out to move the world and impinge upon the stars. Conversely, every physical change in the body reports itself in the mind and affects its sensations and perceptions and is attended with pleasure or pain.

There are still deeper connections of the body and mind, hereditary or acquired. While the soul shapes the body, the body also shapes the soul. The breadth of the brain has something to do with the width of the mind, and the volume and warmth of the blood with the fervency of the feelings and the force of the will. A crystalline brain, unclouded with disease or drugs, is necessary to clarity of thought, and steady nerves to a calm temper and a strong will. Health of body is a condition of health of mind and heart. In fact, health is an aspect of

holiness, the two words being only slightly different spellings of the same verbal root, and both are forms of "wholeness."

Religious education, then, in common with all education, begins with the body, and the physical nature of the child should be carefully looked after and trained by the parent and teacher. Indeed the body is not only the habitation of the human spirit but is also the temple of the Holy Spirit,[1] and it is foundational in our religious education that we see that it is properly developed and maintained in good condition that it may serve this holy use and end. The day-school teacher is now expected to know something of physiology and hygiene and to pay some attention to the health of the scholars, and the Sunday-school teacher may well do the same thing. The removal of a physical defect or unfavorable condition may work a surprising improvement in the mental and moral life of the pupil.

While emphasizing the interdependence and mutual affinity of the soul and body, let us not go the length of merging the soul with the body as in materialistic philosophy and behavioristic psychology. Behaviorism, the latest fashion or fad in psychology, declares that all we know of the human being is its bodily behavior or "reactions," and therefore it denies that we know any soul or have any use for one. In its extreme form it denies that there is any such thing as consciousness and thereby uses consciousness to kill consciousness, literally committing suicide and then keeping on talking. Such

[1] I. Cor. vi. 19.

absurdity cannot well be uttered with a straight face and it can be left to die of its own certain self-asphyxiation. It is already passing, due to the destructive criticism of master psychologists and, while emphasizing one important aspect of truth, yet as a system of psychology it will soon have had its little day.

2. *Perception.* Sense perception is the consciousness of external objects when the mind is stirred into activity by the excitation of our senses. When these impressions reach the brain in the form of some kind of activity in the brain cells, the mind has the wonderful and altogether mysterious power of interpreting or experiencing them as perceptions of the external world. These sense perceptions, or percepts as the psychologists call them, are the representatives of the realities of the objective world, and therefore it is of the first importance that they represent them accurately. They are the constituent units or pressed bricks out of which we build our world. Any inaccuracy or error in them, caused by inattention, ignorance, mental blindness, self-interest, prejudice, or passion, will throw us out of gear and right working relations with reality; it will ramify and pervert all our ideas and plans; and it may undermine and ruin our whole structure of thought and life. We should then bring the most skillful training and give the greatest care to forming our percepts so that they will exactly fit reality. In seeing things we should concentrate our attention so that we shall see them clearly and correctly, and not see blurred and blotted, distorted and perverted

images of them; and so with all the other senses. In seeing accurately the figures in a column, the letters in a word and the words in a sentence, or even in noting the most trivial thing such as the shape of a leaf or the color of a bit of ribbon, we may be determining something of immense importance. This is one reason why rumor and gossip get so far away from the truth: people do not hear things accurately and then do not repeat them accurately, and this process soon leaves the original fact far behind. For example, it is important that in committing Scripture to memory, it should be done thoroughly so that the passage can be repeated correctly. Most Scripture quotations by Sunday-school pupils and even by theological students are loose reminiscences of several passages mixed together.

Just to perceive reality as it is: this is the foundation of truth and honesty; it goes deep into our knowledge and character and life and destiny; and we should give it our utmost training and care and inculcate the same habit in our pupils.

3. *Apperception.* In forming its sense perceptions the mind pours into them the contents of its existing knowledge and thus shapes and colors and enriches them, or, it may be, perverts them. We set every new fact or impression in the framework and light of our total consciousness, we see them through our own minds and moods, and this "apperception," as it is called, is a large and vital factor in our knowledge. We thus see things, not only as they are, but also as we are. The mind itself is an active and creative agent in forming our knowledge,

Everyone thus sees his own objects and creates his own world. It is these differences in their minds that make the immense differences in the things men see. When Turner showed one of his sunsets to a friend and the unartistic friend remarked that he had never seen such a sunset, Turner replied, "Don't you wish you could?" We cannot perceive anything unless we have the capacity to see it, and we cannot understand anything that is wholly foreign to us: we must have knowledge and experience in our minds that will enable us to apprehend it.

This principle is of fundamental importance in the process of teaching, for a subject must be presented in such form that it will fit into the contents of the pupil's mind and make itself at home there and not intrude as a foreign and strange thing. There would be no use in talking to them in an unknown language, and there may be as little use in trying to impart to them facts and meanings which are above or beyond their level. This is a common fault in the classroom and it is not unknown in the pulpit. It requires insight and skill to avoid this fault that bars access to the pupil's mind, for the teacher must have some knowledge and intuition of the pupil's stage of development and adapt his teaching to this stage.

4. *Reasoning.* This is the process by which the mind works with its percepts or ideas as the raw materials of knowledge and builds them into order and system. It consists in comparing, discriminating, analyzing and classifying ideas so as to discern their relations, trace their connections and especially

their causal links and deduce their consequences; and thus we draw conclusions and form judgments. Thus starting with tiny visual images in his eyes and percepts in his mind the astronomer combines these into grand concepts and reasons out a sublime system for the whole stupendous heavens. Every other scientist is doing the same thing in his field, and thus our knowledge grows from more to more.

The power of forming sound judgments is one of the most fundamental in our lives. A right judgment is the way we conceive a thing to be and then it is the way we use it, the handle by which we take hold of it and the tool with which we do our work. A sound judgment is a track laid out before us along which we can proceed with safety and certainty to the end we have in view, and a wrong judgment is a broken rail in our track that will throw us into a ditch. The main reason why some men succeed and others fail in business and in all the fields of life is that the successful men have the ability to see things in the right light and form sound judgments to control them, and unsuccessful men are visionary or blinded or unbalanced in their judgments and their plans are wrecked upon some rock.

Not less but rather more important is sound reasoning in religion, both in the teaching and in the practice of it. If the teacher cannot see things in their right proportion and relations so as to draw correct conclusions, he may be wrong in the substance and methods of his teaching and may be as the blind leading the blind; and if the pupils are not guided into right reasoning on the facts and

duties of religion, they will go into the ditch along with the blind teacher. What is religion itself but the highest reason, the broadest and truest judgment? The Bible always honors human reason and constantly appeals to it. God himself calls to us: "Come, now, and let us reason together, saith Jehovah." [2]

5. *Association of Ideas.* Association of ideas is the power they have of clinging together so that when one comes up in the mind it brings others with it. It is our constant familiar experience that one object or idea suggests another or many others. The sight of a rain suggests the idea of an umbrella in our possession and this may suggest the fact that it was borrowed from a neighbor without his consent or knowledge. The sight of a little lock of hair or a glimpse of the old home crowds the mind with a thousand fond recollections too deep for tears. When any idea enters the mind it draws to itself a cluster of associations, as when a magnet is thrust into a keg of nails it comes out thickly encrusted with the bits of iron.

Every object or idea or word is surrounded with a fringe or atmosphere of associations, and as every mind has its own stock of knowledge, the same words and ideas in different minds have very different clusters of associated suggestions and thereby different meanings. The idea of a prison has a vastly different connotation or meaning to a convict than to one who has never been inside prison walls, or the word music for the musician than for one with-

[2] Isa. i. 18.

out musical training or sense. These associations give breadth and depth and wealth of meaning to words and objects as the overtones in music give character and richness to musical notes.

It is the number and variety of the associations with which our minds are stored that constitute the width and wealth and power of our mental life. Every mind organizes around any idea its entire contents. It perceives every new truth in the light of and brings it into relation with all its existing knowledge, in accordance with the principle of apperception. One mark of a man of genius is the immense range and variety of his associations by which he calls the whole world to his aid to illustrate and illuminate his ideas; and the poverty and impotence of an ignorant or feeble mind is the meagerness of its associations.

This principle also enters deeply into the work of education, on the part both of the teacher and the pupil. Multiply your associations, store your mind with facts and ideas through observation and reading, and you will thus have a reservoir in your mind which you can tap on any subject at any time and draw forth streams of thought and power. By this process all that one has thought and done will be a reserve force that will rush to his aid to strengthen him in a critical hour and strain, or it may burden and fetter him with the dead weight and bondage of his unhappy past.

6. *Memory.* Memory is the conserving power of the mind, its capacity to store up and retain and recall its experiences. It is the treasure house of

life in which all our past is packed away and out of which our associations emerge; it is the thread of continuity that binds all our days together into conscious unity. Without the tie of memory we would have no conscious knowledge of the past and would not even know ourselves as identical persons from day to day. It is thus the spinal column of our personality, running through it and knitting it into unity. While it is not the highest power of the mind and is related to conservatism rather than to initiative and progress, yet memory is fundamental and enters vitally into our whole life. Its cardinal virtues are quick reception, vivid apprehension, tenacity of retention, and readiness of recall, and it thus puts our whole stock of knowledge and experience at our fingers' ends.

7. *Imagination.* Imagination is the picture-making power of the mind. It is sometimes thought of as a mere play of the mind, while observation and reasoning do its sober and solid work. There is a kind of imagination, the fancy, which does move in an unreal world on a light gay wing, but imagination proper is one of the most fundamental and fruitful of our faculties. It begins with memory images, which are bits of imagination, and it constructs images or pictures of objects and scenes from the stores of memory. This is reproductive imagination, and it is a constituent element in all our thought.

A deeper use of the imagination is its power of realizing objects that lie beyond the immediate range of the senses and contact of the mind with reality. It is the mental tool by which we translate

symbols, such as words and algebraic signs which only stand for things, into the meaning and power of these things themselves. Thus in studying geography and history the mind has certain information about places and events that are not immediately before it: imagination takes these statements which are little more than symbols and translates them into images and pictures which we see almost or altogether as vividly as though the realities themselves were before us; it clothes these skeletons with flesh and blood so that they breathe and move. Knowledge is never fully digested and assimilated into our own thought and experience, it does not become alive and move us, until we thus turn it into pictures or vivid images that may be as vital and vigorous as the living realities. Imagination is an eye that sweeps the earth and the heavens and penetrates all space and time and is at home everywhere.

A still higher activity of this faculty is the creative imagination which constructs plans, pictures, ideals, visions of its own, and thus "bodies forth the forms of things unknown, turns them to shapes, and gives to airy nothings a local habitation and a name." It is this form of imagination that creates ideals that improve the world. A mother sees in her mind a better home, and presently her own home begins to grow into new order and show touches of taste and beauty until her ideal is realized. A farmer sees the vision of a better farm, and his own farm soon shows improvement and approximates his ideal. An inventor dreams a magic machine, and presently it is at work and is flooding the market with its products.

It is the creative imagination that produces all the glories of literature and art and all the great achievements of men. Men of genius are eminently the children of their imagination; they see visions that unveil the beauty of the world. A poet sees fairy fancies and dreams grand cathedrals of poetic thought and, with his "eye in a fine frenzy rolling," he puts them into immortal lines. The painter sees in the gallery of his imagination a picture of fair features and glowing colors and deep meaning, and his brush copies it on canvas. A sculptor sees an angel in a rough block of marble, and his chisel sets it free. A musician hears in the concert hall of his own heart sweet strains and grand harmonies, and he flings them out through voice or finger tips upon the air.

Imagination, then, is no light and fanciful play of the mind, but its most powerful faculty. It is by this power that man dreams dreams and that over his path hover visions that coax and woo him on to larger and lovelier things. He follows their gleam, he hitches his wagons to their stars and rises starward from the dust. The world has learned to beware of how it stands in the way of imagination: that invisible impalpable power may have in it more might than ten thousand bayonets or a million tons of dynamite and may crush mountains, shape the centuries and create a new world.

Imagination enters deeply into the whole process of education both on the part of the teacher and of the pupil. Teaching must enter through this gate and kindle the soul with this light and power, or its

work will be dull and deadening to the mind, and this use of imagination will appear as we proceed.

We have thus rapidly looked into the workshop of the intellect and noted the mental machinery by which it turns out the products of thought. Sense perception, apperception, reasoning, association of ideas, memory and imagination, these co-working in their unity constitute the power and the process by which man perceives objects, evolves ideas and ideals, draws conclusions and frames judgments, builds systems of science and philosophy, conquers nature, constructs plans and paths along which progress and all life move, creates all the glorious products of literature and art, has written all the books and libraries in the world, and has created our whole vast civilization. These are the processes by which the mind makes its own knowledge instead of merely receiving it from others, a fountain sending forth streams instead of having them poured and pumped into it, and this is true education. Not until we can know things by this process do we know them as we ought to know them. This power of making knowledge is the mark of true education whether in science or in religion.

8. *The Feelings.* The feelings are general states of excitement that attend the activity of the mind and fall into two main classes: sensations, which are feelings caused by direct physical action on the nerves, as in the sense organs; and emotions, which are feelings caused by ideas. The attack of an enemy, as a dangerous beast, will give us sensations of pain, but the mere sight of the enemy will throw

us into a violent state of fear, and the memory or idea of that enemy will also cause in us an emotion of fear. To grasp the hand of a friend will give us a pleasurable sensation, but the sight of his face or the memory of it will kindle in us a fine emotion of love and joy. Every object and idea tends to produce its own peculiar feeling and there are thus as many kinds and shades of emotion as there are objects and ideas; but they fall into a few great classes, such as fear and hope, hatred and love, joy and sorrow, antipathy and sympathy, the sublime and the ridiculous, aspiration and reverence, and these may range in degree from a mere tendency to the keenest intensity.

A question of vital importance is the proper use of the feelings. What part do they play in our complex life? The broad use of the feelings is to promote the volume and value of life and give it interest and motive. As a rule, true pleasure attends and stimulates such activities of body and mind as in the long run are conducive to life, and pain attends such activities as injure or hinder it. This principle stands true in the large, but it needs to be carefully guarded and used.

Another vital use of the feelings is to give us a sense of the value of objects. Pure intellect perceives facts and relations, but not worths. One object is as truly a part of reality to the mind as another, and it thinks only in terms of factual existence and not of value. The interest of life therefore resides in our feelings. It is not until our ideas strike these mystic strings and wake them into music

that they excite our interest. The feelings are like the box of the violin or the sounding-board of the piano: the strings would give forth thin and insignificant sounds if they were not reënforced by these resonators which sympathetically catch up their vibrations and give them depth and complexity, richness and sweetness. And so out of our feelings arise the joys and sorrows, the triumphs and tragedies of our life.

The feelings are also the immediate motives that move the will. There is no tendency for the will to act until the feelings, both sensations and emotions, pour their flood upon it as a stream upon a water wheel, or as steam into the cylinder upon the piston that drives the engine. Objects and ideas generate feelings of sensation and emotion, and these accumulate in volume and pressure until they overcome the inertia or indecision or opposition of the will and push it into action, or explode it as a spark explodes powder. Pain and pleasure especially are imperious forces that move the will and guide and govern life.

9. *The Will.* The will is the power of the soul to control itself in its thoughts and feelings, decisions and actions. We have seen that through the senses a stream of sensations pours into the consciousness. The whole consciousness is a stream of activity, fluctuating in volume and level and rapidity, sinking into the subconscious deeps in sleep and then rising into tumultuous torrents and overflowing the banks of the soul. This stream, however, is not an ungovernable flood, sweeping

everything before it, on which the self floats as a helpless log or drifts as a boat without engine or rudder. The will has a restricted but morally decisive control over the stream and the flood; it has an engine in its boat and a rudder in its hand by which it can drive and steer the self to its destination.

It is vitally important at this point in our life and in religious education that we see just what the will is and how it works. It is not a power in any sense separate from the self, imposing its control upon it from without, but it works within the self and is the co-working of all its powers in purposeful decisions and actions.

The will begins with attention which, as the word means, is the "stretching" or striving of the mind toward an object. The field of consciousness swarms with instincts, impulses, sense preceptions, ideas, memories, feelings, desires, ideas and ideals. The mind is not indifferent and helpless in the presence of this complex field, but has various affinities and interests and has the power of choosing the object it will fasten upon and make the focus of attention. It can then concentrate its powers on this object as the center of consciousness while other objects are crowded into the background and margin of the field. This act of attention is necessary to any normal mental activity whatever. The simplest act of seeing a light or hearing a sound involves the focusing and fixing of the mind on the object. Consciousness cannot be diffused over a miscellaneous multitude of things. Such a mental field grows misty and loses all definite

perception and meaning. Involuntary attention occurs when an object is thrust so violently into the mind as to overwhelm and exclude all other objects. A flash of lightning or a clap of thunder instantly compels attention and for the moment crowds everything else out of consciousness. In voluntary attention, however, the mind exercises its own power of selecting the object on which it fixes its interest and gaze. Many objects, ideas, desires may be competing for the attention and crowding into the center of the self with their vociferous and even violent claims and clamors, but the soul itself can decide which of these contestants it will choose as the object to which it will give its attention and thus enthrone it in the central place in the field.

Voluntary attention is the root of self-control and character, the power that compresses all the energies of the soul into one stream and the lack of which lets them divide and drift off into impotence, so that the soul is strong or weak according to its strength or weakness at this point.

> Human nature [says Professor Münsterberg] is indeed so arranged that the attention at first follows in an involuntary way all that is shining, loud, sensational, and surprising. The real development of mankind lies in the growth of the voluntary attention, which is not passively attracted, but which turns actively to that which is important and significant and valuable in itself. No one is born with such a power. It has to be trained and educated. Yes, per-

> haps the deepest meaning of education is to secure this mental energy which emancipates itself from haphazard stimulations of the world, and firmly holds that which conforms to our purpose and ideals. This great function of education is too much neglected.

Constant care and exercise should be given to this power that it may be developed and disciplined into masterful self-control, and this is one of the chief objectives of the teacher's work.

Once the attention is fastened on an object there sets in that wonderful process we have noted, the association of ideas. These associations begin to gravitate to the central object in an increasing tide and volume. All the knowledge and experiences and memories in the mind having any affinity with the central object gather around it, swelling and enriching its mass and meaning. This process goes on until the total contents of the mind may be organized around this one idea. At the same time these associated ideas kindle their appropriate emotions, and they add their fire to the central mass and turn it into a blazing heap. And thus attention piles fuel on an idea and converts what at first may be a mere spark or pale cold image into the hot spot and burning focus of consciousness, which rages as a furnace in the soul and consumes it with passion and moves the will and masters the life.

Volition, then, is not an arbitrary action of the mind but a rational process that takes place under the play and pressure of motives. A motive is any

influence that tends to move the mind, and they are of various kinds. Instincts are primary urges, ideas are incipient motives, as every idea tends to execute itself, and desires, which are ideas of an end energized by a craving for it, are our dominant motives. All our motives see and seize on some interest, such as pleasure, profit, position, wealth, wisdom, selfish gain and gratification, or unselfish service and sacrifice; and the two master desires are for the possession and enjoyment of good and for escape from evil, corresponding with the two primary feelings of pleasure and pain. They cover the whole field of life and equally move the child and the adult, the saint and the sinner. They lead or urge the workman to his toil, the merchant to his trade, the gold seeker in his search, the student in his studies, the prophet and preacher in the pursuit of their ideals, and the philosopher and poet in their dreams of truth and beauty. The two master motives of the world, says Professor Alfred Marshall in his *Principles of Economics*, are the economic and the religious interest, and however they may be temporarily displaced at points and times they have never permanently lost the first place.

A motive is effective according as it perceives reality correctly and clearly, seizes on ends that are realizable and adopts means that are suitable and efficient for them; and it is further effective as this idea or intellectual element is fired with intense feeling that gives it driving force and cuts its way through opposition to attainment. The motive and the will at this point are fused into one activity and

a powerful motive and a masterful will are one and the same thing.

Motives are not thrust upon us from without but grow up within us and are our own children. Our motives are born of our own nature, yet they are subject to our deliberation and selection. They compete for our approval, but they do not compel it. We consider and weigh and evaluate them and choose them according to our own standards. And further, motives are not ready-made and fixed weights that are dropped upon our wills and determine them like weights on a pair of scales. It is within our power to intensify or diminish motives by increasing or diminishing their associations as we deliberate upon their worth and causes and consequences so that they grow into overmastering heat and power or cool and wither into paleness and impotence. We can feed a motive into fatness and lusty strength, or we can starve and strangle it to death; and in this power lies the very core and center of our freedom and responsibility.

The motives of the soul are the self in its deliberation, and its freedom is its self-activity. We not only choose but we make our motives; while they are making us we are making them. They are the outgrowth of our character and our whole past, but we have made our past and our character is the crystallized deposit of all our deeds; it is our capitalized freedom. We are always free to choose and act according to our own nature, and this is the only real freedom.

The way to control the self is to choose our ends

and multiply their associations and thereby intensify their feelings until they tip the scale of the mind into decision. Men differ in their will-power according to their ability to perceive and choose practicable ends clearly and energize the idea of them with vivid and unconquerable feelings of purpose and determination. A man with a weak will is one who cannot fix his mind on some dominating idea and then stick to it. William James in his *Principles of Psychology* has a passage on the psychology of a reformed drunkard who is tempted to take a drink and shows how the poor fellow's mind cannot hold to his resolution because of specious reasons urging him to yield, such as, "It is Christmas," or, "It is just this once and once doesn't count"; and so he slips off his feet and is gone. But if he could only stick to it that taking this one drink "is being a drunkard and is nothing else," the idea would master him and he would stand fast. It is of the first importance that in our religious education we impress this law of the will and of masterful strength upon the minds of the pupils and drill it into their habits. Religion affords the highest and most worthy and dominating interest in life, and if we can get our pupils to fix their minds upon it and kindle it into emotional power it will dominate them and prove their salvation.

It is not supposed that this elementary account of the will clears up all the difficulties and mysteries connected with it. It is environed in difficulties and its very heart is a mystery which we may never unlock. Yet difficulties do not destroy facts or

hinder practical action, and our moral freedom and responsibility stand in the midst of its mysteries as one of the most certain facts of our experience. The will is thus the captain of the soul and the crown of its sovereignty, pregnant with victory and glory or with defeat and shame. It builds man's world, tossing mountains out of his path and creating a vast and splendid civilization, carves character and determines destiny, and every man, however humble and bound in by circumstance, is not a wind-blown bubble on the sea or atom in the storm of the world,

> But is this main miracle, that thou art thou,
> With power on thine own act and on the world.[3]

The three fundamental faculties or functions of the soul, we have seen, are intellect, sensibility and will. This is the logical order of their action in human conduct, though they are interblended and simultaneous in their activities, one of them usually being dominant at a time in consciousness. The human soul is thus a three-cylinder engine. Intellect acts first and produces ideas; ideas then kindle the feelings; and feelings move the will. The action of the will normally results and rests in a state of satisfaction, which is the end of that particular movement. But this state or end suggests or stirs another movement of the intellect, and then the process begins all over again; and thus the mind keeps turning through this cycle in its endless round. The observance of this order, ideas, feelings, action, is of the first importance in practical psychology and

[3] Tennyson.

especially in the psychology of education, and we shall have occasion to refer to it again.

10. *The Moral and Religious Nature.* We have not yet reached the summit and crown of human personality and it rises to this height in its moral and religious nature. Conscience is the reaction of the soul to right and wrong, as our sense of truth is our reaction to factual existence and our sense of beauty to the esthetic aspects of the world. It is not a distinct faculty or function, as are the intellect, sensibility and will, but it is the combination and co-working of all these functions in their unitary nature as the intellect perceives the principle of right and the sensibility feels its obligation and the will turns its duty into a deed. This distinction of right and wrong is a unique quality which is not found in material things or in organic life below the level of personality. An animal has no moral nature. It cannot do either right or wrong: it simply is and is not subject to praise or blame.

Conscience calls for enlightenment, otherwise the very moral light within us may be darkness, and then how great is that darkness! It may sanction and instigate and baptize as holy the deepest vice and the grossest wickedness. Yet conscience enjoins its obligations upon us with authority. Once we have discovered or determined its decision we are bound to obey it. This is an intuitive and final command which no other authority can set aside. The voice of self-interest and passion are hushed before it, and the decrees of kings and emperors are puny and impotent in its presence. Conscience thus

sits on the throne of life and wears the crown of sovereignty over all ends and motives. Or it is the real battlefield on which are fought the conflicts and issues of life, and all the outer battlefields of the world, Waterloo and Gettysburg, are only echoes from its inner shocks and doom. It is the real heroism and triumph of the soul, or its tragedy and shame. It crowns man with glory and honor and makes him but little lower than God.

> Stern Daughter of the Voice of God!
> Stern Lawgiver! yet thou dost wear
> The Godhead's most benignant grace.[4]

In passing from the moral to the religious nature of man we are rising from the lower to the higher and highest aspect and application of the same principle. We are still within the region of value and obligation. The moral nature deals with duty on the level of our human world. But the human soul cannot always look down and around: it must also look up. Man is "the upward-looking animal," as the old Greek name means, and this is his highest faculty and distinction. He sees infinitely more when he looks up than when he looks down; for when he looks down he may see a fair world or he may see only dust and dirt, but when he looks up he sees the eternal stars and the splendid thoughts of God.

Religion is the necessary completion and crown of all other human faculties, without which man is a truncated tower or a tree without topmost flower-

[4] Wordsworth.

ing and fruit-bearing branches. The sense of duty in the soul implies a moral law to which it is subject, and law inevitably leads up to a Lawgiver. Its scale of moral values as it runs up cannot be cut off short at the limit of the sky, but irresistibly prolongs itself through the heavens and beyond the seen and temporal into the unseen and eternal. Religion thus covers and completes the life of man as the sky overarches and crowns the earth. Sweep the sky away and the earth would wither into a desert, and take religion out of the life of man and it would decline and all its highest interests would perish. We have already studied the nature of religion, and need not pursue the subject further at this point.

SUGGESTIVE QUESTIONS AND TOPICS

1. What is psychology?
2. How can we develop the faculties or functions of the mind?
3. How can we multiply our ideas?
4. Can we educate the feelings?
5. How do we know we have the power of free will?
6. Can we educate our conscience?

CHAPTER VI

INSTINCTS, IDEALS AND HABITS

The preceding slight sketch of psychology is left incomplete in order to give special treatment to three other elements in the working of the mind that are of vital importance in all education and most of all in religious education. These are instincts, ideals and habits.

1. *Instincts.* An instinct is that which instigates or "stings" us into action, as the word means. It is an inherited constitutional tendency to act in a certain way when the appropriate condition or stimulus is present. It is a reflex response, a latent impulse or coiled-up spring waiting to be released. It is not the product of personal experience, but is prior to such experience and is at first involuntary and unconscious in its action.

Instincts are seen in beautiful perfection in an infant, which at once begins to perform many complex and even difficult acts with unerring precision, such as suckling the breast and clasping objects, and then in rapid succession it begins to grasp at objects and carry them to its mouth, to cry and smile, to laugh and play, to creep and stand, to walk and talk, and so on through childhood. Some instincts serve their temporary purpose and then fade away, and others arise as they are needed. The appetites of

hunger and sex are two of the most powerful human instincts and are among the main masters of the world. The animal world is full of instincts, many of them marvels and mysteries of adaptation and perfection. Most animal instincts are also found in man, with many more than are peculiar to himself. Professor James in his *Principles of Psychology* [1] devotes a chapter to their study, enumerating and describing many of them, such as fear, anger, imitation, sympathy, acquisitiveness, constructiveness, play, curiosity, sociability, secretiveness, cleanliness, love, and parental affection.

The important fact about instincts is that they express and satisfy the fundamental needs of life by their automatic action. They urge us into effort along the line of these needs before we are able to reason about them and consciously supply them. They are reflex actions which do not pass through the higher centers of the brain but are short-circuited through the lower centers. The babe can do nothing as the result of reasoning, and if it had to act on conscious motives it would quickly perish. Not even the mother could keep it alive if it did not have an outfit of instincts that do necessary things for it automatically. It is imperative that we should eat and sleep and work and play, and nature does not wait for us to find out these needs and discover and supply the means of satisfying them, but it has put springs within us which are released at the touch of the proper stimuli and push us into action before we reflect on the process.

[1] Vol. II, Chap. XXIV.

There are not only instincts that relate to our bodily life, but also those that are intellectual and moral and spiritual. The mind has as many instincts as the body, and the whole soul is full of them; or rather all instincts have mental roots and relations. Curiosity is a universal and powerful instinct, sprouting prolifically in every child, with its infinite obstinate questionings, and impelling savages to peer into caves and astronomers to explore the heavens. Religion is one of the most universal and profoundest instincts in the world, building its temples and altars under every sky. Instincts thus cover the whole field of our activities and remain through life as fundamental springs and motives that push the will along the path of our primary needs.

It is very important to observe at this point that instincts sooner or later emerge into the field of consciousness and reason, and then they often need enlightenment and control. They are not always sure and safe guides but may lead us astray and lure us to our destruction. They may fall out of adjustment by reason of changes in our environment and advancing civilization, or become abnormal and perverted, or they may conflict with higher ends and need modification and inhibition or even suppression; or they may need to be thrown from one channel into another and turned to other and higher uses on the principle of sublimation or substitution. In so far as they act as involuntary and unconscious impulses they are no more rational and ethical activities than the digestion of the stomach and the beating of the heart and are not motives in the

proper sense. But as they emerge into the light of reason and conscience they become subject to rational ethical evaluation and control and then they may help or hinder us, save or ruin us. Instincts, then, may be anarchistic and destructive and need discipline and control. This lawlessness planted so deep in our nature is due to some primeval disharmony inherited by us that religion in its redemptive process must deal with and which will come up later under conversion.

Here we come into contact and conflict with one of the most dangerous tendencies and doctrines of our day. "Self-expression" is a current theory and cry and is the chief slogan of the "youth movement" now sweeping through the land. The theory is that we have a natural right and ought to set free of conventional restraints and to exercise and enjoy our whole nature, including our instincts and appetites; that this is just what these instincts cry for and are created for, and that to deny them this liberty is to suppress and stultify the deepest springs of our life and is even to distrust and discredit the very God who put them in us! And so many young people, even in higher circles, are simply "letting themselves go," especially along sexual lines, in ways that were scandalous a generation ago.

There is always enough truth in any theory to make us cautious about wholesale condemnation, and the fundamental nature and need of our instincts must not be impugned and their proper use suppressed. We may inhibit and dam up within us our instincts to our peril; to such a degree that

at last they will gather pent-up energy and rebellion and burst all barriers and run riot into destruction. Did extreme restraint upon liberty in the last generation have any connection with the license of to-day?

But the cry for "self-expression" may be utterly misleading and blind. What part of your nature are you going to let loose in your self-expression? This liberty may be given to your lower nature while the higher nature is refused expression and left to atrophy into disuse and death. You may be expressing one part of your nature at the expense of another part; of the flesh at the cost of the spirit. Such self-expression may be just throwing the bridle rein down on the neck of an unbroken wild colt and bidding it go: it will go and carry its rider to destruction. It may be putting a spark to all the powder in your physical nature and laughing at the idea of an explosion: you may yourself be blown to pieces in the explosion; and many are the wrecks that bear tragic witness to such results.

We here quote a passage bearing on this point from Norman Foerster's recent book on *American Criticism*:

> Freedom and power and happiness [he says] cannot be won by those who practice the modern philosophy of what is loosely termed "self-expression." They can be won only when the energies of the instinctive self have been harnessed by the ethical self. Humanism remembers, to be sure . . . that the Puritans, instead of checking the steed, generally locked

> him in the stable, where he might indeed rebel in vain; it remembers always the need of freedom, which it defines as liberation from outer constraints and subjection to inner law. It asserts that this inner law of concentration, when it has eagerly expansive senses and emotional energies to command, is the source of power, of character, of elevation, of happiness.

This is the principle of "sublimation" by which the lower elements and energies of our nature are raised and refined into the higher elements, the coarse earthy root transmuted by the chemistry of the soul into fine fruit. Much is now made of this principle by the psychologists as a means of mastering and transforming the sex appetite, and there is no doubt that lower instincts can in some degree be absorbed into the higher activities and finer products of the soul.

> Psychology [says Professor William McDougal, a master psychologist] [2] tells us confidently that, once our sex energy is no longer sublimated to work on planes higher than the animal plane of sportiveness, we lack one of the greatest forces of art, great literature, and great lives; that human life and society would lack all seriousness . . . and would be a mere round of trivial amusements and seeking after pleasures that fade away almost before they are tasted.

Here, then is a critical point in religious education: how to ride the steed of instinct and keep it

[2] In *The Forum*, July, 1928.

under control of conscience, neither letting it run away in license nor locking it in the stable of suppression where it will fret and rebel; how to enlighten and discipline the instincts of the child without fighting them and without setting the child to fighting its own instincts: this is the problem. Instincts ought not to be repressed, but they ought to be and can be controlled and transmuted into finer and stronger elements of character. Curiosity should be whetted into a keen entering wedge of knowledge. Self-preservation and selfishness can be turned into the channel of unselfishness and social service. Appetite and passion can be tempered and sublimated into virility of virtue and high chivalry. The fighting instinct can be enlisted in the war against wickedness and for righteousness. All our instincts can be used to reënforce our highest ideals. Anything that attempts to emasculate human nature even in the name of religion is a suicidal mistake and will return to plague us and will work its own revenge. The true aim and end of the education of our instincts is to throw them into the channel and convert them to the service of a strong and good will. Full-orbed controlled self-expression is the ideal of liberty and power and happiness, but self-expression that is one-sided and especially under-sided and uncontrolled is not liberty but license that leads to bondage and bitterness and its end is ruin.

2. *Ideals.* An ideal is any idea that promises better things. It may be any project or plan of improvement in the day's work or it may be a life-

plan or it may attain to a world vision. Alexander dreamed a world empire and his Greek phalanxes cut a wide swath out of Europe into the heart of Asia. Caesar dreaming the same dream swept his sword around the Mediterranean and turned it into a Roman lake. In time Napoleon caught a vision of similar grandeur and the boundaries of empires oscillated under the tread of his boots. Lincoln had the vision of a liberated race and that ideal struck the shackles off four million slaves. Columbus dreamed of a shorter path across the Atlantic to the Orient and that ideal steered his ship, every morning against the threats of his cowardly sailors holding it in the track of the sun and every evening driving it deeper into the dark, until he stood upon a new shore and his vision had become a victory. Ideals thus carve continents and shape the centuries, lifting empires off their hinges and throwing history into new channels.

However in our study of religious education we are thinking primarily of personal improvement in ourselves and in others, and the ability to create ideals in their pupils and inspire them to realize these aims is one of the highest attainments of a teacher. Let us set up our ideal and then strive toward it. Such an ideal should not be any visionary and impracticable dream; as of great wealth or position or fame: such dreams will make us feverish and discontented and are almost sure to be disappointed and leave us discouraged and embittered. Let us keep our ideal well within reasonable bounds and especially let us construct it of moral elements.

We should picture ourselves as we are with our abilities and opportunities and duties, and especially with our failures and faults, and then inquire: What may and should we be? Into this ideal let us put truth and righteousness as foundation elements, the bones of the man we are going to build; then put in an intelligent growing mind and a good heart, pure in its purposes and passions, free from selfishness and hatred and meanness, sympathetic and generous in disposition, cheerful and sunny in temperament; then put in a strong will that can control all our energies and desires and give us patience and power and peace; then put in faithfulness in duty, doing everything we ought to do in the best way we can; finally, let us put in as the very core and heart of this man we are going to be, faith in God and a Christlike mind: and the result will be an ideal self. Let imagination construct this portrait carefully and dwell on it lovingly and ardently, look up to this heavenly vision, become enamored and charmed with this better self, see the beauty and blessedness of this nobler soul, then let us resolve to bend every energy toward it and pour our whole personality into it, saying with Paul, "This one thing I do," and we shall grow up toward it.

Imagination is improving men in every field of achievement by setting up higher ideals and then realizing them. Precisely the same process will make us better Christians. Let us set before us an improved edition of ourselves, a more perfect personality, and then work toward it as a mechanic works toward his pattern or an artist toward his

visions; let us look unto Jesus, the author and finisher of our faith, striving to acquire his purity and patience and peace, his spirit of sympathy and service and sacrifice: so shall we grow into his likeness and in doing this we shall attain unto our highest and best self. We shall never be better unless we first think better thoughts or see better ideals and then mount upon them as upon stepping-stones to their own realization. Thus may we bring all our powers and our very instincts under the discipline and inspiration of our ideals. Let imagination have its perfect work, and it will show us the truth about ourselves vividly, clear us of faults, and develop us unto a perfect man.

The mission and power of ideals, however, are not simply our own self-improvement and growth in Christian grace, but they also broaden out into brotherhood and fellowship and social service in realizing a better community and country and world. And as we spoke of world visions that men have attempted to realize, where shall we find such a vision as the kingdom of God which we are called upon to build on earth? Here is a kingdom that overtops every mountain and belts the globe and is incomparably the greatest idea and ideal on earth. Big business is not in the same class. United States Steel is only a handful of dust, Standard Oil is only a few drops compared with it. We are always impressed with the statement that the sun never sets on the British Empire; and yet this empire is only a few red patches on the map. But the kingdom of God covers the world around the equator

and from pole to pole and it will endure to all generations.

We need great things to make us great; to call out our powers in worthy ambition that will arouse and inspire us to our loftiest aims and intensest endeavors, and we find it as nowhere else in the Christian ideal of the kingdom of God. This, once we worthily see it and profoundly seize it, will master all our powers, instincts and passions and ambitions, dominate us as a majestic mountain, put a spell upon our whole personality and make us strong and great. Men want to do great things, they say with Caleb, "Give me this mountain," and here is the greatest mountain in the world. It was this vision that Abraham followed when he went out not knowing whither, inspired Paul to carry the torch of the gospel into Europe and enabled Christ Himself to endure the cross for the joy that was set before Him.

Our lives are too often dissipated and lost in little things, petty matters. The lack of some worthy mission and objective is what is the trouble with some discouraged and morbid people. They are just eating their own hearts out because they are brooding on themselves and not following some star. Here is the true ideal that will lift them out of themselves and will take us all up to a mountain height where we see the stars of eternity and live the great life that is hid with Christ in God.

3. *Habits.* And now what are habits and why are they put last in this list? Habits are realized and capitalized ideals; ideals that have been put to

work in the daily business of life; they are even our instincts that have been trained into perfect steeds that instantly obey every indication of their rider or driver. Habits are the end-products of all our education and practice, the soul crystallized into character.

Habits are acquired regular ways of doing things. They train us into systematic, easy and accurate action; they release us from debate and hesitation, effort and worry; and they lubricate life into delightful smoothness and liberty and joy. We do not do a thing well until we do it without thinking how. No one is a good mechanic who must think about how to hold his tool; and no one has good manners who is conscious of his manners. Not until the hand has forgotten the painstaking processes by which it was trained does it have true skill. The musician must practice long that he may play without practice or trying to play; he plays as the bird sings. Unconsciousness of self is the final touch of perfection.

Just so is it in religion. Habitual religion is ever the ideal; religion that has become habit and acts spontaneously. A Christian grace has not been thoroughly wrought into us until it acts unconsciously. When in provocation we must call upon our patience to come and help us out, we have not yet acquired perfect patience. We ought to be patient without thinking about it or knowing that we are patient. When in a matter of conscience we must run after our conscience and wake it up and drag it into the case, our ethical sense is not yet well-trained. Conscience ought to act without

being asked or our thinking about it. Must an honest man try to be honest? No, he will be honest without trying. "Boy," said a southern slave buyer in the old days to a black boy on the auction block, "if I buy you, will you be honest?" "Sir," said the boy, "I will be honest whether you buy me or not." Beneath the black skin of that slave boy beat a truly honest heart. Faith that must be worked with and prodded into action is a weak faith. When a man must keep working with his stomach and liver he has a poor set of vital organs; the healthy man does not know that he has any insides. So when we must keep working with our virtues they have not yet been educated into the perfection in which they will work spontaneously.

It is true that we can reach such perfection only through long discipline; we must try that we may do without trying. Moses "wist not that his face shone." He was so filled with the glory of God that he forgot himself and did not know that his face was transfigured. Jesus "entered, as His custom was, into the synagogue on the sabbath day." He went to church by habit and not by circumstance and caprice, according to the calendar and the clock and not according to the weather and His wardrobe. The will thus wears itself into grooves of action along which it slips in unconscious smoothness and ease. Moral and spiritual experiences are repeated and thus character grows. Under this law of habit the whole body and soul are plowed and grooved into a system of habits by the automatic action of which we live. By far the greater part of all our

activities—language, learning, conduct and character, work and worship—becomes cast and cooled in the mold of habit. "Character," said John Stuart Mill, "is a completely fashioned will."

In his *Principles of Psychology* William James has a famous chapter [3] on Habit which is wonderfully informing and illuminating and in which he gives four rules for the formation of habits which he elaborates and which can here be given only in condensed form and untechnical language. The first rule is, Begin with all your might. Under this rule he gives four subordinate rules as follows: Accumulate all possible circumstances to reënforce the new habit; put yourself in conditions that encourage the new way; make engagements incompatible with the old; and take a public pledge if the case allows. The second rule is, Never suffer an exception in the new habit. The third is, Seize the first opportunity to act on every resolution you make. And the fourth is, Keep the faculty of effort alive by a little gratuitous exercise every day.

These are the rules of a master psychologist, and while he does not mention religion in his chapter he concludes it by saying that "their ethical implications are numerous and momentous," and applied to our Christian life they will develop in us such habits as will make it regular and certain, smooth and delightful, fruitful and masterful, and thus we shall attain to its liberty and joy.

4. *A Full-grown Personality.* We may now sum up and conclude what we have been setting forth

[3] Vol. I, Chap. IV.

as the working of the various powers and aspects of the human mind, especially as they are involved in religious education. The co-working and development of all these faculties result in a full-grown personality, a complete human being, the aim and end of both education and religion.

It is to be observed that they are not separate and independent faculties, but they are all inherent and constitutional in human nature and involve the entire personality body and soul in their activities. They are now generally designated by psychologists as "functions" rather than as "faculties," the term used by the older psychologists, for current psychology likes to write in biological rather than in departmental terms as it thereby emphasizes the living unity of the whole personality. It is specially important that we note this fact in religious education, for in teaching religion we are not teaching and training any one part of the soul, such as the memory or will or conscience or a special religious faculty, but we are seeking to arouse and train the whole nature of the scholar in its religious activity and life.

It is also important to note the familiar fact that the total human personality is a growth from its first physical cell to its topmost spiritual crown. All these processes from sense perception through reasoning and imagination to conscience and worship are subject to the laws of growth, and these laws must be followed in the process of education both secular and religious or the work will be done badly and may harm and even ruin the child. How

to understand and adapt our teaching to these levels and stages of growth is one of the most difficult and vital points in the art of education, and we hope to throw some light upon it as we proceed. This fact of growth in personality, while it is a difficulty, is not a discouragement to the teacher but is the very field in which education can be carried on and is our opportunity and challenge.

The scientific ideal of the perfect man is expressed in Thomas Huxley's well-known definition of education:

> That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the knowledge of the great fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.

The Christian ideal of the perfect man as set forth in Scripture includes these same elements: a

pure healthy body, "a temple of the Holy Spirit," [4] disciplined into servitude to the will, "I bring it into bondage";[5] a developed mind, a noble heart, and an obedient will, all combined into symmetry and harmony, a full-statured, broad-visioned man living in full and fine relations with men. These are pictured as "the fruit of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control";[6] and we are urged to exercise these "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man." [7]

SUGGESTIVE QUESTIONS AND TOPICS

1. Is the body evil?
2. How can we determine when our instincts are safe guides and when they are not?
3. Where do we get our ideals?
4. What part have ideals played in the history of the world?
5. Did Jesus have an ideal?
6. How can we form good habits and break bad ones?

[4] I. Cor. vi. 19.
[5] I. Cor. ix. 27.
[6] Gal. v. 22-23.
[7] Eph. iv. 13.

CHAPTER VII

THE OBJECTIVE OF RELIGIOUS EDUCATION

In starting out in any enterprise it is well to have an objective in view, otherwise we may waste much time and effort in wandering around and arrive nowhere. This is true in all education and especially so in religious education, which is intensely practical with a definite goal.

It may be said at once that the obvious objective of religious education is to produce religious character and conduct or, more definitely, Christian pupils and people; and it might be thought that, having said this, we have said all, or at least enough. But religious people are a motley company and are only loosely bound together by this designation in a common life; and there are also Christians and Christians, some hardly worthy or really unworthy of the name, and others of higher type and attainment. In our religious education we are aiming at what we conceive to be the highest type. We shall therefore describe the religious education of pupils from several points of view.

1. *Instructed Pupils.* Religion is a rational life broadly based in all knowledge, for all truth comes from God and tells us something about God. Christianity is preëminently a rational system of religious

belief and life as contrasted with superstitious religion, and has always been a mother of education and knowledge. It builds all knowledge into its temple, whether of history or literature, science or art, and it will use all truth in its education. In our work in our Sunday schools we do not confine our illustrations or even our lessons to Biblical materials but draw on all fields and sources. We tax the whole world to illustrate and reënforce Biblical teaching and introduce extra-Biblical lessons and courses into the Sunday-school curriculum, such as notable events in the field of missions and eminent Christian biographies.

Nevertheless the main field of study and source of materials in the Sunday school are found in the Bible and rightly so. It is the historical record of our religion and special manifestation of it and therefore we should ground our pupils in it. This ever has been the chief means of our religious education from the days of the ancient Jewish synagogue down to our Christian churches and Sunday schools to-day.

The Sunday school therefore should teach the Bible. It should use it as any textbook is used by prescribing assigned passages and topics from it and endeavoring to have the scholars study these and be able to remember and recite upon them. This knowledge should be as thorough and accurate as that which is required in the day school; at least this should be the ideal. It should in time embrace the Bible as a whole and also extend to the various books of Scripture with some knowledge of the origin

and authorship and time and special purpose of each one. It should be studied as a great and inspiring national literature, as indeed it is, and this study should aim to be as thorough and appreciative as that of any literature, say of English literature in our schools.

This ideal is far from realization, it need not be said, in the average Sunday school. The knowledge of the Bible of our youth that have passed through the Sunday school is notoriously superficial and scrappy, vaguely reminiscent and mixed, and sometimes ludicrously absurd. Even in our colleges and universities students have given answers to questions testing their knowledge of the Bible so incredibly ignorant and grotesque that they have been published as unbelievable and laughable curiosities, although they are really painful and scandalous exposures of inexcusable ignorance of the greatest collection of national literature in the world. It is a shame to treat the Bible with such blindness even as literature.

Of course no small degree of the responsibility for this lamentable ignorance roots back in the home and in the Sunday school which have not improved their opportunity for this instruction and taken it seriously. The methods of instruction in the Sunday school have been so superficial and incompetent. haphazard and aimless, that they could hardly yield a better grade of Biblical knowledge than they have done. The Bible makes the same demands at the hands of both teachers and students as do other books, especially books of solid worth and supreme

importance. The book must be thoroughly taught by the teacher and really studied by the scholar, or it will not be known and may be terribly mangled and abused and our religious education will afford no adequate knowledge out of which Christian life can grow. Even mere mechanical memorizing of Scripture is better in the Sunday school than such ill handling of the book. A good knowledge of the Bible is a basis of a good Christian life.

2. *Intelligent Pupils.* This point advances a step on instructed pupils as intelligence is a higher stage of education than mere knowledge. Intelligence, as we have seen, is disciplined mind exercising discernment and judgment and digesting and assimilating the raw materials of truth and thus working out its own knowledge. Knowledge may be received as the mere word of the teacher, the product of his mind and not of the pupil's mind. This is not a high grade of knowledge, however proper and even necessary it may be in childhood and the primary stages of education.

The teacher himself may go wrong at this point and felicitate himself that he is doing good work and take pride in it when he can get the pupils simply to accept and repeat his teaching, whereas this is the last thing he ought to try to do himself or be willing that they should do. He may be thus imparting to them a kind of knowledge, but he is not leading them into intelligent knowledge. Such knowledge grows in the pupil's mind as the result of his self-activity by which he passes the materials through his own mental processes and brings them

out as his own thought. This authoritative teaching by rote has been one of the sins and failures of the Sunday school, producing parrot-like minds in the scholars instead of minds that can do their own thinking and know and say something of themselves.

This is the kind of study the teacher should encourage in the pupils. He can do this by his own methods and spirit of teaching, avoiding himself the dogmatic air and not delivering his own opinions as though he expected the pupils to receive them offhand; leading them to use their own perception, reasoning and judgment and to trust their own conclusions and respecting their conclusions himself. Especially can he inculcate and suggest their own self-activity by taking them into partnership with himself in his teaching and giving them problems to work out, passages to study and questions to solve and hearing their report and making it a matter of common discussion. Even a question can be asked in such a manner as to demand the teacher's own answer, or it may be asked so as to stir up the pupil's own thought.

We must not do too much thinking for our pupils or any thinking that is pure personal authority, but lead them to exercise their own minds in seeing the truth in its reason and grounds and making it their own: this will make them intelligent pupils; and such intelligent knowledge of the Bible is a still better basis for the Christian life.

3. *Converted Pupils.* The Bible is not the end of the Sunday school and the Bible itself is not the

end of Bible study. Possibly studying the Bible as an end in itself was the mistaken overemphasis of the Sunday school in earlier days and it may still linger in places. But the Bible is plainly only a means to an end and this end is to convert souls and build them up in Christian character and life. If it does not do this it misses its chief goal, whatever subordinate ends it may serve as good literature. Knowledge itself does not issue in life in any field unless it is put into practice. One may study the Bible and even become a great scholar in his knowledge about the Bible and yet not believe, much less live, it; and he may be irreligious and a very child of the devil, for "demons also believe and shudder." [1] Bible instruction and intelligent understanding of Scripture come to their high use and end only as they result in the conversion of the scholar.

That there is primary need for the conversion of the human soul from its natural disposition and life is evidenced in the whole teaching of the Bible, as also in all other sacred books of the world, and is borne out in all human experience. There is some deep disharmony and bent toward evil in every soul, and, no matter how it came to be there, it is there as an indisputable fact. It cannot be converted or eradicated by mere knowledge, for no one can change his nature by his intellect or will, but some divine power, even the Spirit of God, must breathe new life into the soul and change its fundamental disposition. "Ye must be born again," and that not of the will of the flesh but of the will of God.

[1] James ii. 19.

The Sunday-school teacher should keep this end in view and endeavor to bring his pupils to this decision and surrender of the heart and life to God in Christ. Not that he should be constantly pressing this point: this may overshoot and miss the mark and even repel the pupil. The approach to the soul on this delicate matter calls for wariness and tact and must not brusquely and rudely intrude on the inmost privacy and secrecy of the soul. Yet it should be done, and the pupils should know and feel from the whole attitude of the teacher and atmosphere of the class that this end is in view and is constantly appealing to their conscience and loyalty to Christ. Most lessons bear indirectly and some of them directly on this point, and the teacher should be watchful for the "psychological moment" for making this appeal. His ability at this point is perhaps the truest measure of his success. "He that is wise winneth souls." [2]

Conversion should be set in the light of Scripture teaching as a rational process. It is true that conversions differ widely, and some children and people have a quiet and comfortable conversion and may be born as unconsciously the second time as the first time, and others have a sudden and sharp experience and may be converted almost in a convulsion. But the type is unimportant, no kind of conversion is to be depreciated, and the fact of conversion is the real end. "The wind bloweth where it will . . . so is every one that is born of the Spirit." [3]

The pupil should be led to see that the surrender

[2] Prov. xi. 30. [3] John iii. 8.

of the heart and life to Christ in a decisive act of the will is a reasonable and right and necessary step to take into the Christian life. The pupil should not be led to think of it as a strange and queer thing to do, something that is unpleasantly "religious" but not good sense. It should be set in a contrary light as the most sensible step to take. All the light of Scripture should be poured upon it, the conscience should be touched and stirred with a sense of sin, the sincere desire for a better life should be aroused, and then the decisive resolution and deed should be made and done in prayer and sealed with public confession. As motives are necessary to rational action, there are great motives that should be hitched to this step: one is, "Thou shalt be saved"; a greater one as proclaimed by Jesus is: "Repent, for the kingdom of heaven is at hand." What greater goal and prize can there be than a kingdom, even the kingdom of God on earth?

There are special times and circumstances, as revival seasons, when there is a condition of religious interest and social contagion when this decision can be more easily made, and advantage of such times should be taken to seize the tide at its flood and sweep souls into the kingdom. Pentecost still has its place and power in the Christian church and in religious education.

4. *Virile Christians.* Conversion is only the beginning of Christian life and education which must ever go on toward perfection. It is a growth and follows the laws of growth in requiring proper environment and nourishment, cultivation and care.

Religious education is coterminous with all life in extent and duration. It is carried on through all means and ever strives to reach fuller life and fruitfulness. This aspect of our subject runs through all our discussions.

However there are different types of Christians, in fact as many as there are Christians, for each has something distinctive in its features as we all differ in our faces. Broad types of Christians are the intellectual and the emotional, the passive and the active, the conservative and the liberal, and so on. But we have in view at this point the virile type of Christian as contrasted with the soft and sentimental. The impression is widely entertained that Christians as a class are colorless and weak people, pacifists in religion and in all life; not upstanding and courageous personalities but rather shy and timid, if not weak and cowardly, people who are ever apologizing for their appearance in the human picture; effeminate rather than manly.

This impression is confirmed in a general way by the portraits of Jesus drawn by art, even by the masters of it. These portraits usually paint Jesus with stooping figure, long hair falling down over the shoulders, pale anæmic face, dreamy drooping eyes, effeminate features, and the total impression is that of a soft weak man and not a strong and manly man.

This Christ of the painters is false to the Christ of the Gospels. He was no weak man, but a strong man in every feature of his face and fiber of his body and drop of red blood in his veins. He faced all

opposition and plots against him, even the most malignant and deadly, with unyielding and daring audacity. Never did he lower his claims or swerve from his convictions of truth and right by a single gesture or word, even to save his life. He drove the noisy traffickers out of the temple in Jerusalem and rebuked the scribes and Pharisees and chief men, the doctors of divinity and powerful ecclesiastics and corrupt politicians of the city, with stinging accusations and splendid scorn. Not only did his lips drop dew and honey, but he also spoke in thunder tones and flashed the blazing lightnings of wrath and judgment. When he came out of the garden of Gethsemane at midnight to meet the officers who had come to arrest him, the mere sight of his calm and majestic presence, the strength stamped upon his countenance and the starry light in his eyes, caused the soldiers and the rabble of the city to go backward from his presence and fall upon the ground. No, Jesus Christ was not a weak man, but a strong man of the most virile quality of mind and heart and no more heroic figure stands on the stage of history.

It is important that in this day Jesus be presented to our young people in this light. It is a day when virility has become the measure of manhood. Athletics are the most popular part of our college and university life, the shouts of the ball field fill our streets and ears, sports crowd even the first page of the newspapers, champions of the ball field and the prize ring are our most popular heroes and command the applause of the multitude, especially of our boys and even of our girls, and many a Sunday-school

boy knows more about the records, the names and "the batting percentages" of a dozen of the idols of his adoration, than he does of Saul or David if not of Jesus himself. Anything like weakness, effeminacy, or "a sissy," excites the contempt and ridicule of our young people. They believe in a "he-man" and "red-blood," to use current but expressive slang. The fact that athletics and sports may be running to an even dangerous excess does not impair the point we are making.

Now to identify religion with a weak type of manhood, to cast any suspicion on the virility of Jesus and put him among weaklings, to associate religion with the mere Sabbath keeping and singing pious songs of peculiar people, to suggest that a religious boy is simply a "goody-goody" boy, to divorce religion from real life, is to condemn it fatally with young people, if not with our whole generation, and doom it to their contempt and ridicule. They will have nothing to do with such religion.

In pressing this aspect of Christ and Christianity at this hour in our religious education we are not depreciating other aspects, such as the inward and meditative, which may be equally and even more important. But in this day when brawn has won its right to a place in our secular education along with brain we would leave this aspect of life out of our religious education at the cost of losing, where we may win, the sympathy and enthusiastic appreciation of our youth. There are educators who oppose the employment of women as teachers in our public schools on the ground that they tend to

effeminize the rising generation. We do not at all agree with this view, but we do need to take care that we do not do this thing in our Sunday schools. In our religious education we should present and enforce both by example and precept the virile character of Christ and of the Christian life. And not only does Jesus represent virile personality but so do all the outstanding Bible characters, Moses and David and Paul, and the whole Bible is full of heroism.

To avoid any misunderstanding, let it be said that this aspect of the subject is not intended in any degree to encourage and should not stimulate the fighting instinct in boys, but should rather turn this instinct into the channel of heroic virtue.

5. *Fruitful Christians.* As we are describing the type of Christian we conceive to be the objective of religious education there is one more vital feature to be added to the portrait, not to mention various others of important but subordinate rank, namely, fruitful Christians. We mean by this term to take in the whole life of the follower of Christ. Religion, along with education, is, as we have seen, a social process and product, growth and life that cannot be shut up within the heart as a private secret, but must find outflow and expression and application in all the fields and relations of the world. Christ not only taught but he also lived what he taught as he "went about doing good," and he bade his disciples, "Follow me." The Christian believer should not only be instructed and intelligent in his faith and converted in his heart and virile in his personality,

but he should also be a living gospel known and read of all men. It is this living gospel, bound up in flesh and blood, that is the real gospel penetrating the world with the power that a change of climate and the introduction of a new stock of life produce in a continent or an island of the sea. The Christian is to be active and aggressive in every good word and work in the home and business, community and country and world. A Christianized world is his ultimate goal. He is therefore to be a good soldier of Jesus Christ as he fights every form of social wrong; a builder of a better world as he works on the rising walls of the kingdom of God on earth; a contagious personality radiating righteousness and imparting to others the same spiritual life he has received. The Christian is not to be a pacifist observer or a spectator on the side lines of the world's arena, much less an idler trying to slip along the line of least resistance or to be carried on flowery beds of ease. No! he is to be in the thick of the tussle for a better world, having on the whole armor of God and quitting himself like a man in the conflict between righteousness and wickedness. The fruitful Christian should bear all the fruits of the spirit, love, joy, peace, long-suffering, patience, kindness, and turn all Christian doctrines into Christian deeds. It is for this social gospel that the world is crying and perishing more than for the lack of the written gospel and which religious education should strive to supply. Any religious education that does not aim at and issue in religious life is vain and unworthy of the name.

An instructed, intelligent, converted, virile and fruitful Christian is the objective of religious education. Like any ideal it is rarely perfectly realized, but to be realized in any degree it must be set up and kept in view as the goal, and all steps in our work should lead toward it.

SUGGESTIVE QUESTIONS AND TOPICS

1. What is the relative importance of the five elements of the objective of religious education that have been presented?
2. Give some Scriptural descriptions of Christians.
3. What is the objective of secular education?
4. Is the lack of definite objectives one of the weaknesses of our religious education?
5. How can we keep from being one-sided or lopsided Christians?
6. Name some outstanding symmetrical Christians in the New Testament.

CHAPTER VIII

THE BIBLE AS A TEXTBOOK OF RELIGIOUS EDUCATION

EVERY subject is best taught by the use of a text-book. However useful and necessary the lecture system of teaching may be, yet a text book is needed as a working basis for the student. The book contains a summary of the knowledge accumulated on the subject and can convey it to the student in his private study and thus prepares him for the supplementary broader instruction and personal illumination of the teacher.

This is especially true in religious education which has roots running back through thousands of years and seeks to impart the accumulated experience of generations of prophets. The Bible is the supreme textbook of this education. However much other materials may be used, and the light of all fields should be thrown upon this field, yet the Bible stands central and radiates its light over the whole subject and gives the origin and development and is the standard of our Christian faith. We may consider it as the textbook of religious education from several points of view.

1. *The Origin and Early History of Our Christian Faith.* All knowledge goes back to early beginnings and to understand any subject we must begin with

its primary forms and trace its development. The astronomer begins with the Greeks who originated so many of our ideas and sowed the seeds we are now developing, and then he follows the growth of his science down to our day; and so is it with all other sciences and fields of learning. It is only as we understand these ancient roots that we can comprehend their present fruits, as even to know a river that sweeps by us in a broad deep tide we need to go to its springs and tributaries in far distant hills.

Our religion was not born this morning, but has ancient springs in the rocky ledges of Judea and farther back in Babylon and Egypt. It grew slowly through many crude beginnings and preparatory stages before the Old Testament blossomed into the New and Jesus came as the Light of the world and the Apostles were taught of him and then started out to teach the world. Its doctrines were gradually shaped and crystallized in the molds of advancing conditions and growing experience and its ordinances were ever adapted and readapted to their day. Thus the Bible grew through more than a thousand years and fashioned the fundamentals of our faith. We cannot intelligently understand the faith we follow and teach and live to-day unless we have some understanding of this history and book. As well might we dispense with all books in our schools and colleges and cut ourselves off from all the past and then think to understand and use our whole inherited civilization as to drop the Bible from our religious education and then think we could have any proper appreciation of our religious

faith and life. So we put the Bible first in our religious education as our textbook and we should keep it there.

Yet we must at this point and all the way through guard against the mistake of making the Bible an end and the end of our religious education. It is only a means to this end and not the end itself. This mistake has been made at times, at least in some degree, when the impression was imparted that the Bible itself was the very end of Bible study. The Pharisees carried this view to its extreme limit when they idolized their Bible and made it a kind of book of religious magic. They counted the very words of the Old Testament and knew the middle word! They literalized it to the extreme of absurdity and made the very letter of Scripture a matter of life and death. Jesus himself trampled upon this literalism and bondage to the letter and let the book out into the liberty of the spirit. His reason for searching the Scriptures was that they bore witness of him,[1] and he ever used them as a means of revealing himself as the Lord of Scripture and the Savior of the world. Protestants have been charged with putting the Bible in the place of the Pope between God and the human soul, and much Protestant teaching in the past gave color to this view. We are now clearer in our view that the Bible is the means and not the end of religious education and of converting souls and making Christian people.

2. *An Incomparable Book of Religious Literature.* Christianity has been charged with being "the

[1] John v. 39.

religion of a book," and the charge is largely true and is nothing to its discredit, although a truer statement is that Christianity is the religion of a Person, even the Person of our Lord Jesus Christ. However as the religion of a book, what a book Christianity has! Of all the books in the world the Bible is incomparably the greatest and best. It is in itself a library of books, a great many-sided literature of the most gifted people religiously in all the world, the secreted soul and expressed essence of their checkered history and varied experience. Historian and psalmist, prophet and poet emblazoned its pages with their pictures of the march of God through time, leading obedient nations and tossing impenitent ones out of his path, and with the most glorious visions and colors of their inspired imagination. The Hebrew was the most richly endowed child of God and yet was also the most wilful and wayward and passed through the deepest waters and the fiercest fires. He poured his burning throbbing soul into this book so that it flames with his ardent dreams and hopes, is jubilant with his joyous triumphs, smeared and stained with his sins and tears, darkened with his tragedies, and sobs with his sorrows.

It was slowly produced, as diamonds are distilled and crystallized atom by atom, through a thousand years at the convergent and crowded crossroads of the ancient world where all civilizations and languages, races and religions met and flowed into it. Not only was Palestine compressed into its pages, but so also were Babylon and Egypt, Greece and

Rome. Consequently one of its most remarkable features is its universality. Most books are limited in their range, as animals and plants are restricted in their habitat by conditions of climate. Few Oriental books retain their interest in the Occident, and not many books can stand the change of climate involved in translation. But the Bible is equally at home in all lands and languages with all its fresh colors unimpaired, and when carried around the equator and from pole to pole it loses no element of interest. Palestine is a veritable epitome of all geography and geology, climate and vegetation, and so whether a reader of the Bible sits under a palm in tropic heat or a pine in arctic snow and ice, whether he eats dates and oranges or wheat and apples, whether he dwells in the East or in the West, the book finds him because it ranges through all zones of the planet and conditions of human life. It knows human nature through and through because human nature has woven itself into all its pages and patterns, experiences and moods. It holds its mirror up equally to rich and poor, high and low, prince and peasant, scientist, scholar and poet. The day of joy is depicted in its pages and so is the day of sorrow. The profoundest philosopher may lose himself in its depths, the little child may delight in its picturesque stories, and the wayfaring man, though a fool, need not err therein. It speaks to the universal human soul and sweeps all the mystic chords of the human heart. Never can it grow old and out of date, nor can custom ever stale its perennial freshness and infinite variety. One of the oldest books we know,

it is yet one of the most modern and matches and meets all the experiences and needs of our day and life.

No other book is so varied and picturesque and colorful, so surcharged and saturated with the distilled essence of human nature, so woven of the very palpitating fibers of the human soul. It is at once the most human and the most divine book in all the vast library of the world's books; and like an old rose jar it will ever retain and emit its precious divine aroma; out of its ancient moss-covered rock will ever gush forth streams of living water. It has been and is the most prolific soil and seed-bed of other books, and out of it have grown vast forests of literature. It can never pass out of human interest and become obsolete, any more than can the majesty of mountains and the mystery of the sea, the beauty of the Parthenon, the plays of Shakespeare, or the soul of Lincoln. It is rooted in the religious nature of man and will endure as one of the permanent and perennial interests and values of our human world.

The New Testament is the best part of this greatest and best book. The New is the perfect blossom and fruit of which the Old is the root. It contains the most precious truth distilled out of the richest and most sensitive spiritual souls and brings it to our minds and hearts. It comes to us out of the greatest period of human history, the first century of the Christian Era, which still overtops all the centuries. The whole Bible is full of picturesque scenes and stirring stories and dramatic moments. It

grows out of a great background and is full of great biographies. It is written in everyday speech in simple words level to the common people and to children, and the simplicity and beauty and majesty and music of its style have been the charm and praise of the Christian centuries. Our greatest English classics are colored with it, and our masters of English literature, such as Shakespeare and Browning, had it at their fingers' ends. Translated into no fewer than eight hundred languages, no other book has come near it in circulation over the entire globe, and it is incomparably the best seller in the world to-day.

All the lights of the New Testament are thrown upon its central Figure and supreme Personality. It sets in its frame a Portrait unique and unapproachable in all other literature, which no human pen ever produced out of imagination or myth, but which was simply drawn from life and brings us face to face with a living Reality. So realistic and modern is the Picture that Jesus seems to step right out of these pages into our homes and streets and marts and all our life.

The Bible is an intensely human book and yet it is none the less but all the more divine. It is not easy to separate and define this divine element, just as it is not easy to draw the dividing line between the human and the divine in providence or in our own consciousness. But this divine element is present as a golden thread woven into all its web, or as a flame that burns all the way through it, or as a relish that is found in all its pages. The book is

earthly clay fused with celestial fire, human flesh filled with divine spirit. Its vessel is earthy, but its treasure is heavenly. The breath of God is blowing through this book: nothing else will explain it.

To know this book is in itself an education. It broadens the brain, kindles the imagination, purifies the heart and transforms the life. More than any other book it has shaped and colored the history of these nineteen Christian centuries, and with every cycle of the sun it is infiltrating its teaching and spirit more deeply into the highest and finest civilization. But as yet it is sadly true that only dimly and slightly is its light seen and its power felt and its truth transmuted into life, and its great days are yet to come.

There is vastly more light to break out of this book. Countless seeds and innumerable harvests yet slumber in its soil. When these seeds have been sown around the world and are sprouting on every shore and blossoming in every heart, when all its truth has been turned into bread and assimilated in the lifeblood of the race it will be seen and experienced that its words are spirit and life and are the power of God unto salvation.

As it is an education to know this book, so is it a high privilege to teach it. A good textbook is always a help and inspiration to the teacher as well as to the scholar, and the teacher of religious education is supremely blessed in this respect. Let every religious teacher appreciate this book more and more, search its pages and meditate upon its messages, hug it to his soul and absorb and assimilate its spirit,

and he will find teaching it a joy and will be wise in winning souls.

3. *A Book of Religious Experience.* The Bible is not a book of theoretical principles, as textbooks often are, but is compacted of concrete experience from beginning to end. While religious experience now grows out of it, yet at first it grew out of religious experience. It did not create its stream of religious experience any more than a river creates its boats and the sea its ships, but it floats on the current which it also records and expresses. Its history is a record of the experience of the Jews under the providence and discipline of God, its psalms are their worship, its gospels report and transmit the original evangel, and its letters preserve the teaching and guidance of its apostles. The book is just what people saw and heard and believed and experienced in the early formative days of our religious faith. Every line in it was first experienced before it was written. This is obviously true of its teachings, but it is also true of those records of events which were beyond immediate human inspection. Even the story of creation was experienced in thought, which is the primary form of all experience. The scientists are attempting to do this very thing yet. Hardly any other book is so free from mere speculative theorizing and imagination and is so compacted of the very stuff of human experience, the things that men heard and saw and "handled concerning the Word of life." [2]

What comes out of experience goes back into ex-

[2] John i. 1.

perience, as the raindrops and snowflakes which came out of the ocean melt back into its depths. As men experienced the contents of the Bible, so are we to transmute it back into our experience and live it all over again. This fact was symbolized in the act enjoined upon the prophet: "Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll." [3] Eating the words of God is a frequent mode of expression in the Scripture.[4] The implication is that there is such affinity between religious truth and the human soul that the one passes into and is assimilated with the other as food in the body. The words of God are his spirit and life and passing into us become our spirit and life. The Bible dissolves itself in our minds and hearts and becomes our thought and feeling and action; its embodied experience begets the same experience in us.

Language has this remarkable power of crystallizing the experience of one soul into words and then dissolving these words into the experience of another soul. The ideas that glowed in Plato's luminous brain or soared in Shakespeare's splendid imagination kindle their fires or spread their wings in our minds and hearts. They crowd the glorious consciousness of these men of genius into our consciousness so that we see with their eyes and think their thoughts and are strong with their strength and rise on the wings of their spirits.

[3] Ezek. iii. 1, 2. [4] Jer. xv. 16.

The Bible has this power in a superlative degree. It knows what is in man and can sweep and awake all the chords and music of the human soul. The words spoken by prophets and apostles and by Jesus himself recreate their thoughts in our minds so as to reproduce in us their experience. The laws of Moses and the psalms of David, the splendid visions of Isaiah and the mournful lamentations of Jeremiah, the proverbial wisdom of Solomon and the sublime poetry of Job are dropped as crystals into our minds and hearts and melt back into substantially the same states in us. The life of Jesus is lived over again for us from his birth through his ministry to his death and resurrection and ascension. We are present on the day of Pentecost and go with Paul to Corinth and Rome and look over his shoulder as he writes and we read his letters. John infuses his mystic gospel into our spirits, and Paul indoctrinates us in the deep things of his theology. The Bible is not visionary or fantastic or fanatical, or occult and enigmatical, impossible to the modern mind, as most sacred books of other religions are, but it keeps down on the sober ground of universal human experience and in a remarkable degree is reproducible in our lives.

The Bible as a book of experience in enabling us to live over the lives and experiences of the prophets and apostles fashions us into their likeness. It pours their blood into our veins. It crowds their consciousness into our minds, even the human consciousness of Jesus. We need often to recall his

saying, "The words that I have spoken unto you are spirit and are life." [5]

Thus we "eat" this book and it becomes our experience. This is how the truth contained in the Bible feeds us and causes us to grow in the Christian life. This is the reason such constant and strenuous emphasis is put on the Bible by the church and by the Bible itself. This is why we should ever read, mark and meditate upon it and digest and dissolve it in our spiritual blood that it may reappear in the strength and fruitfulness, the beauty and blessedness of our Christian life. One main condition of teaching religion is for the teacher to know this book in his own experience and be able to impart it as experience to his pupils.

4. *A Book of Religious Teaching.* This point advances a step beyond the Bible as a book of religious experience. It not only records this experience but also engages in the process of teaching it. It is never a book of theory and speculation, the work of secluded thinkers and dreamers, but it is written by practical men who are down in the thick of human affairs and have a practical end in view. Even its first chapter on the creation is not written for scientific explanation and instruction, but for a religious purpose in showing the presence and providence of God in the grand cosmic process. Its history is recorded to teach the lessons of divine providence and human experience, and the poets and prophets of the Old Testament were great teachers, never thinking of literary aims and rhetorical expression,

[5] John vi. 63.

but of meeting present emergencies and urgent individual and social and national needs. Jesus was preëminently a teacher, and the Four Gospels are chiefly a record of his teaching in its message and methods and results. So Paul was always teaching in his Letters; and other books of the New Testament, such as Hebrews and John's Revelation, have definite practical ends in view. This is the view the Bible takes of itself and enjoins upon us. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." [6] "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction in righteousness: that the man of God may be complete, furnished completely unto every good work." [7]

So we go to the Bible not only for the materials of our teaching in religious education, but also for guidance and illustration in the work itself. And again the book is surprisingly modern. With all our advances in pedagogy we have not advanced beyond this book, but rather we find ourselves going back to it for the best methods in this art. This will further appear as we proceed.

5. *Historical Study of the Bible Itself.* So far we have been considering the Bible as a source of materials and methods in our religious education, but we cannot evade the question of the nature of the book itself, or the critical study of the Bible. The uncritical and popular knowledge and use of the Bible is all that is necessary or even practicable and wise in the

[6] I Cor. x. 11. [7] II Tim. iii. 16, 17.

primary grades and should be the main use all the way through. Never should the discussion of critical questions intrude upon and crowd out this broad spiritual use. Few things are more distracting and unprofitable than such discussion running into controversy in the Sunday-school class. Average teachers are not prepared to handle such problems, and ill-informed and misinformed discussion of them may easily do more harm than good, stir up more doubts than it can settle. The broad teaching and spiritual values of the Bible stand unshaken and true on any theory of its origin.

Nevertheless, this aspect of the Bible cannot and ought not to be passed by and ignored. Especially in the higher grades and adult Bible classes it is bound to come up and should be frankly and intelligently met. Here we cannot require technical knowledge of average teachers, but some things they should know. They may not have access to scholarly books and possibly could not follow their reasonings, but they can find out much from a careful study of the Bible for themselves. They should know, for example, that the authorship assigned in the titles of most of the books of the Bibles, such as "The First Book of Moses Commonly Called Genesis," is no part of the original manuscript and has no authority other than that of ancient tradition. As to whether Moses wrote Genesis and the whole Pentateuch, the careful reader without any critical scholarship can form an intelligent judgment for himself. It is commonly supposed that the books of

the New Testament were written in the order in which they appear in our English Bible, but inspection of these books will show that Mark was written before Matthew and Luke, as they follow his order of events and use nearly all of his material, and that Paul's Letters were written before the Acts and that some of them were the earliest books written in the New Testament.

We need not pursue this subject further and could not enter upon a detailed discussion of it in this place, but it is plain that here is a field of which the teacher of religious education should know something and all he can. Scholars have been working in this field for hundreds of years with fruitful results, and their work is not destructive but constructive in so far as they have thrown light upon the origin and authorship and meaning and purpose of the books of the Bible.

The Sunday school should not ignore much less oppose this study and its results. It is fatal to set the Bible in opposition to our modern knowledge. Too often this has been done in the past to the grievous hurt of our Christian faith. The Sunday school has been publicly charged with being "a vicious institution because, in teaching children things they must unlearn in later life, it makes for irreligion." We must see to it that this charge is unfounded and we can do this only by bringing the Bible into the light of scholarly investigation, even the light which the Bible itself insists upon. "He that doeth the truth cometh to the light, that his

works may be made manifest, that they have been wrought in God." [8] It calls for knowledge and tact to do this wisely and at the right times, but only thus can we set the Bible in the light of truth and on the rock of reality.

The teacher in the field of religious education has the greatest, most interesting, useful and blessed book in the world as his textbook. It invites him to a fascinating and fruitful field of study and challenges him to give his best thought and meditation and prayer to it that it may illuminate his own soul and that he may hold it up so that the entrance of its words will give light.[9]

SUGGESTIVE QUESTIONS AND TOPICS

1. What is the value of history?
2. Is the Bible a book or a library of books?
3. What is literature and in what sense is the Bible literature?
4. What different kinds of literature does the Bible contain?
5. In what ways is the Bible both human and divine?
6. What use can we make of the experience of others?
7. What methods of teaching do we find in the Bible?
8. Should we study the Bible as we do other books?

[8] John iii. 21. [9] Ps. cxix. 140.

CHAPTER IX

JESUS AS A TEACHER OF RELIGION

In our work of religious education we not only have an incomparable textbook as our source of materials, but also an incomparable teacher as our example and inspiration. More than anything else Jesus was a teacher. Occasionally he was a preacher and a healer and a doer of mighty works, but generally and supremely he was a teacher. His disciples called him Master or Teacher, the Jews addressed him by this name, and Nicodemus bore testimony that he was "a teacher come from God." [1]

Preaching is a public exercise in which the speaker addresses a considerable audience and does all the talking, but teaching is a personal relation in which the teacher comes into close touch with the pupils and the teaching assumes the form of question and answer and becomes a social process in which mind enters into contact and fellowship with mind. The school teacher has ever been one of the masters of the world from the teaching of Socrates down to our day, a creative personality who shapes the thought of his time and molds the rising generation more powerfully and permanently than any statesman or king. Jesus was and is the supreme Teacher, and it

[1] John iii. 2.

falls within our space and purpose only to view him in this relation briefly at several points.

1. *His Qualifications for Teaching.* Always in connection with the teacher arises the question of his qualifications. Formerly little attention was given to this point in the day school, but now the state requires proper preparation and an official certificate. What certificate can Jesus show? This question was raised by the Jews themselves: "How knoweth this man letters, having never learned?" [2] "What college has he been to that he should teach us?" He was not a graduate of either of the two colleges in Jerusalem, a fact that did not escape the Jews, but he was educated in the common school of Nazareth and "advanced in wisdom" so that he astonished the learned rabbis in the temple. His textbook in the common school of the synagogue was the Old Testament and he had marked and meditated upon it so that he was familiar with its teaching and had absorbed its spirit and had it at the tip of his tongue when he wanted to use it. He was such an expert in his knowledge and application of it that when a Pharisee or scribe endeavored to entangle him on some point of its teaching he met more than his match.

But there is a far deeper gift and preparation for teaching than book learning. Does the teacher have some degree of originality in his field, some native affinity with the truth he teaches? Does he have the root of the matter growing out of his own soul or springing up as a living fountain in his own

[2] John vii. 15.

heart? Or does he have it pumped into him so that he can put out only what has been poured in? Is he an artificial fountain or a living spring? Jesus was an original spring and not an artificial fountain. His religious knowledge and experience were not forced into him by schools and books but gushed up in his own heart. Of course he did not disown and despise books and learning, creeds and catechisms. He knew these things and used them; only they were his servants and not his masters. He read them and corrected them and brought them up to date, even boldly contradicting "them of old time." But his main authorities were not books and schools, but life and experience.

We dare not disparage books and colleges; if we did the very stones would cry out against us. But we may know much and even all that is in the books and yet not know anything as we ought to know it because we do not have the intelligence that is the living spring of knowledge. True education, as we have seen, is not simply the possession of knowledge but the power of making knowledge. Where does the poet go to get his poetry? To spelling books and grammars and dictionaries? No, these books would not make a poet in fifty years. He goes to nature and life, to trees and grass and sky and to human life and he sees all these through the rich medium of his own poetic soul and then puts down what he sees. Who taught Robert Burns to write poetry? What college did he go to? None whatever. Yet that humble plowboy turned clods and daisies into poetry that will never lose its charm.

Learned and illiterate alike read his well-thumbed pages and never think to inquire what college he attended.

So Jesus for his knowledge of God did not go to books about God, but he went to God himself and in fellowship with the Father learned the secret of his will and ways. "My teaching is not mine," he explained to the Jews, "but his that sent me." [3] His knowledge of faith was not derived from a psychological analysis of faith, or from what others said about it, but from the faith he exercised in his own heart. His knowledge of immortality was not deduced from speculative hints and hopes, but from his actual experience of eternal life. This deep fresh inner fountain of experience was the secret of his marvelous teaching though he had not been officially taught in the schools.

Personality is always the root and source and measure of human power. The teacher is ever greater than his teaching, the writer than his book, the painter than his picture, and the singer than his song. Nothing can come out of a man that was not first in him. No one in his achievement can rise above his own stature or shoot up a jet of glittering spray higher and more brilliant than can be ejected by the fountain of his personality. It is what a man is that stands back of and produces all he does. All that came out of Jesus were but streams of his inner fountain, gleams of his luminous soul. His personality was his power, and this was the secret of his teaching as it is of every successful teacher.

[3] John vii. 16.

As teachers we can and ought to have the same kind of religious knowledge. We have so many schools and books and hear so much about the importance of doctrines and creeds that we are in danger of confusing these means with religious life. Infinitely more important it is that we have a well of water springing up in our hearts. We can have direct knowledge of God through faith and obedience even as Jesus had. "If any man willeth to do his will," he said, "he shall know of the teaching whether it is of God." [4] Then our religious life will not be forced through us, insipid and stale out of books, but it will gush out of us in streams of living water. The world is thirsty for such water, and our scholars will receive it from us with avidity and gladness.

2. *His Methods of Teaching.* The general method of Jesus' teaching was that he adapted it to the condition and needs of his hearers and thereby caught their attention and interest. In this respect he stood in wide contrast with the Pharisees and scribes whose teaching had small relation to human affairs and needs. These fossilized ecclesiastics were droning away over hairsplitting questions of orthodoxy that were not of the least human interest or use and were repeating with interminable prolixity the traditional sayings of the rabbis. Across this dry parched wilderness came the simple charming teachings of Jesus like a fresh breeze and shower of rain. The people knew what he was talking about and were surprised that it took hold of them with such fascin-

[4] John vii. 17.

ating interest and power, exclaiming, "A new teaching!" [5]

They also noted a new kind of authority in his teaching, "for he taught them as one having authority, and not as their scribes." [6] Theirs was the authority of official persons and traditional doctrines. Their teaching was crystallized and fossilized into an authoritative creed which everyone was required to believe and no one was permitted to doubt. All the thinking had been done, and nothing was left to do but simply to accept it. This kind of authority was utterly repudiated and swept away by Jesus whose authority consisted, not in any dogmatic claims and dictatorial air, but in his transparent spirit of self-evident truth and sincerity, earnestness and goodness. He spoke that he did know and testified that he had seen, and candid minds could not help but believe his witness. When one's religious faith is the very core of his heart and experience so that it is, in the words of Carlyle, "the thing a man does practically lay to heart and know for certain, concerning his vital relations to this mysterious Universe and destiny therein," he can teach in the church and out of it with authority and power.

Jesus taught concerning the plain practical needs of life and never wandered off into speculation or the incomprehensibilities of theology. He spoke to people in their everyday language and made religion as plain and practical to them as farming and fishing. His sermons were picturesque and attractive and at times touched with humor, and the common

[5] Mark i. 27. [6] Matt. vii. 29.

people heard him gladly. He was a master of illustration and drew his illustrations from all sources. Especially did he draw them out of his own life and experience running back to his childhood days. He was a keen observer and a lover of nature and communed with it and saturated his soul with its mystic beauty and teaching and constantly embroidered his sermons with quotations from sky and earth and sea. He did not for the first time observe the birds circling in the air and the loveliness of the lily when he used them as illustrations in his teaching, but all such references grew out of his life-long observation and enjoyment of nature.

So also his knowledge of human nature that came out so richly in his teachings was drawn from his childhood experience, the unconscious education he picked up in the homes and streets of the village. He had seen his mother mixing dough and kneading bread, or a neighbor woman sweeping her house in search of a lost coin, before these incidents crept into his sermons as homely illustrations that made the truth picturesque and vivid. Here is a hint to the teacher of one source of illustrations.

Jesus was a master of the invention and use of the parable, which is a picture of the truth taught, a dramatized expression of a doctrine. He was almost the inventor of the "short story," and some of his parables, such as the Prodigal Son and the Good Samaritan, have never been surpassed or equalled in this field and form of literature and have passed into the general literature of the world. They are pictures of the daily experience of his hearers which

brought his teachings home to everyone's business and bosom. To farmers he spoke of sowing and reaping, of wheat and tares; to fishermen of casting nets and sorting the fish and finding the pearl of great price; to tax gatherers of exacting no more than was due; to soldiers of doing violence to no one. The workman, weary with his day's toil, stopped to hear of the laborers employed in the vineyard and how they struck for higher wages. The listless housekeeper suddenly had her attention arrested by hearing mention of the leaven hid in the meal. The whole world of nature and of human nature was alive to Jesus with illustrations: forest, vine and flower; fishing boat and kitchen utensils, plows and harrows, were eloquent with spiritual truth and glittered with illustrations as the morning grass with dew. He needed no books of illustrations and such second-hand "canned illustrations" would have been of no use, if not distasteful and repellent, to him, as they would have been of little interest to his hearers. The teacher should follow his example at this point and endeavor to see and seize illustrations as they occur in his own observation.

Jesus was also a master in the invention and use of the paradox, or a seemingly contradictory statement or one that seems to run contrary to common sense. His beatitudes are of this nature and seem to cut across our common experience. How could his audience hear him say, "Blessed are they that mourn," or "Blessed are the meek," without wondering whether he meant what he said in utterances that seemed almost obviously untrue? The purpose

of such speech is not to state a real contradiction or any form of untruth, but to awake and arouse the mind with a sharp sense of surprise or question of doubt and opposition. It thrusts a probe or shoots a flash of light into the mind that challenges its attention and thought. It punctuates discourse with a sharp point that stabs the listless mind awake. It is still a rhetorical device that nearly all writers use for this purpose, and some of the most striking and brilliant writers, such as Mr. G. K. Chesterton, have a degree of genius in its invention and use.

It may be said in general of the style of Jesus that it kept away from old, worn-out, conventional forms and phrases of speech that are ruts in which the mind rolls along without being jolted into fresh attention. His speech was at the farthest remove from the commonplace, humdrum words and ideas that have no cutting-edge to scratch the mind and prick the attention, but are rather the droning monotone that tends to lull the mind into drowsiness and sleep.

These and other qualities of the teaching of Jesus attracted the attention of the common people, who had long been sleeping under the dry dull teaching of the Pharisees, so that they heard him gladly. It was this originality and freshness of his speech that, at least in part, on one occasion caused his hearers to comment, "A new teaching!" [7] and that led the officers sent to arrest him to return without him, saying, "Never man so spake." [8] Not only the preacher but the teacher does well to study the style

[7] Mark i. 27. [8] John vii. 46.

of Jesus in his modes of speech that he may catch some of its parabolic and paradoxical originality and freshness and force. Such a teacher is sure to hold the attention of a class when a prosy and dull teacher will lose it.

Jesus understood the art of adapting his teaching to the mental contents and state of mind of his hearers, in accordance with the principle of apperception, and in fact he knew all the workings of the human mind and heart and was a master psychologist. He never talked to people about things above their heads and beyond their experience but fitted his teaching right into their personal knowledge. His teaching never simply poured his opinions into their minds but largely consisted in appealing to their own intuitions and reasoning and judgment. He did not ask them to sit under his teaching in a passive unthinking receptivity, but he stirred up their self-activity and led them to think with him to a common conclusion. He took them into partnership with himself in his teaching so that it was a mutual process and its conclusion a joint product. How often would he address them after this fashion: "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him." [9] "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety

[9] Matt. vii. 9-11.

and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." [10] In all such cases he submitted the point he was making to the judgment of his hearers and was willing to leave it to them. Time and again he surrendered a matter in dispute even to his enemies and let them answer according to their own judgment.[11] Thus he did not override those who were objecting to his teaching, not even bitter enemies, with his authority, but patiently reasoned with them, stirred up their own reasoning, and worked out the conclusion together with them.

Jesus was an expert questioner and frequently met one question by asking another that forced the questioner to answer his own question or set him to thinking. He especially used this method in his contests with the Pharisees who came to him with cunningly devised traps in which they were themselves ensnared in the unexpected turn he gave to the situation by a counter dilemma. When they came with their catch question about paying taxes to Caesar he caught them by means of their own coin, and he completely upset them with their question fearfully and wonderfully contrived about

[10] Luke xv. 4-7. [11] Matt. ix. 3-8, 10-13.

the woman who had had seven husbands by his simple answer, "Ye do err, not knowing the Scriptures," and thus floored them out of their own Bible.[12] The people enjoyed these contests of their conceited doctors of divinity with the young Nazarene. He delighted to play with them and keep them puzzled and wondering what he would do next. His keen rapier was too swift and sharp for their antiquated bludgeons. They were like Goliath in his heavy brass armor meeting David with his stone in a sling. Time and again he convicted them out of their own mouths, punctured their solemn pomposity, exposed their shallow conceit and made them a laughingstock before their own followers. It was generally a sorry day with them when they met him. Yet Jesus never aimed simply at getting the better of his opponents, personal victory was not his objective, but he used his dialectical skill only as a means of ultimate good.

The method of Jesus was especially exemplified in his patience in dealing with those in difficulty and doubt. He did not drive down upon them hard and censure them for their doubts and demand unquestioning submission, but he used the utmost patience and sympathy and gentleness with them in endeavoring to lead them into light and peace. No sinner was so vile or disreputable as to be beyond the pale of his sympathy, even his public sympathy. With what tact did he deal with the woman taken in adultery,[13] and how delicately did he probe into the hidden secret and poisonous core in the heart

[12] Matt. xxii. 15-33. [13] John viii. 3-11.

of the Samaritan woman at the well?[14] Most remarkable of all in this line was the way he dealt with the doubt of John the Baptist.[15] John in prison in a tower down by the Dead Sea had fallen into a prison mood of doubt as to whether Jesus were the Christ whom he had introduced and for whom he had vouched, and he sent a committee to him asking, "Art thou he that cometh, or look we for another?" John was trembling on the precipice of a fatal doubt, and the answer Jesus sent back is one of the most splendid things in the New Testament. He did not in the least blame John for his doubt, nor did he answer him dogmatically and say, "Yes, of course I am the Messiah," for that would not have settled the doubt: any impostor could and would have said that. But Jesus gave John more facts and light and told him to think the answer out for himself. That was trusting John and leading him into independent mental activity that would result in sure conviction that never again would be disturbed by doubt. That was great teaching and it is a method we would do well to follow with our scholars. In a similar way Jesus dealt with perplexed Nicodemus[16] and with doubting Thomas.[17] Enough has been said to illustrate some of the principal points in Jesus' method of teaching, and any one can learn much more by a careful study of the record of it in the Gospels.

3. *Efficiency of His Teaching.* A prominent feature of the teaching of Jesus was its practical effi-

[14] John iv. 6-26.
[15] Matt. xi. 2-6.
[16] John iii. 1-15.
[17] John xx. 26-29.

ciency. He was not simply a teacher of theories, after the manner of a college professor in his classroom, but was always aiming at practical applications and results and in a remarkable degree achieved them. He preached a practical social gospel by which he fed and healed people and set them right in their whole lives. His ministry is compressed into one marvelous shining line, "who went about doing good," [18] and wherever he went and taught he scattered good works and his ministry was a march of mercy. When he went into a synagogue and stirred up an evil spirit in a man, he forthwith cast the demon out.[19] When he found a blind man he did not leave him until he had opened his eyes.[20] The Pharisees and scribes, the professional teachers of the day, had lost all power of doing anybody any good. But through that same land and people Jesus walked and dispensed healing, forgiveness and comfort on every side. His gospel was no finespun rhetoric, but a practical power.

But did he lay hold of the social and political order of his day and work deeper healing than dealing with mere surface symptoms? Did he teach and apply anything that tended to cure social injustice, remove poverty, adjust the relations of the rich and poor, capital and labor; did he do anything toward lifting the terrible burden of slavery off his human kind and breaking the power of political despotism? We make bold to say that he did? He did not attack these old, deep-rooted evils directly and violently, for the time was not ready for uprooting them and

[18] Acts x. 38. [19] Mark i. 21-26. [20] John ix. 1-7.

such efforts would only have involved him in deeper difficulties and disaster. But he did meet them with a deeper cure. When a man wanted him to intervene and settle a lawsuit he had with his brother, he declined the task, but put his finger on the real seat and cause of the trouble by saying, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." [21] In general he approached these social problems from above and not from below, from within and not from without. He breathed upon them a new spirit of justice and brotherhood and love that would in time dissolve them as the balmy breath of spring melts the icy bonds of winter. He thus let loose a spirit and started movements that have slowly changed the face of Christendom. Jesus Christ reached his hand through the centuries to Rome, stopped its gladitorial shows and emptied its vast Coliseum. He diffused his doctrines and spirit of the worth and rights of the individual man and the brotherhood of all men through the world and thereby withered slavery and finally blew its last remnant out of the civilized world. These same principles and spirit undermined despotism and tempered and transformed monarchy into democracy and thereby gave birth to our modern representative government.

Yet Jesus was never so intent on saving society that he overlooked the saving of souls. In fact his first aim was saving individual souls and then through them the saving of society. Either of these

[21] Luke xii. 13-15.

objectives should not be emphasized at the expense of the other, but they are complementary and subserve each other. Saved souls will save society, and a saved society will save souls. The individual gospel and the social gospel should never be set in antagonism in our teaching and application but are to be held together in their proper order and balance and harmony.

And this teaching of Jesus is still potent in our modern life, stirring up social unrest into dissatisfaction with and rebellion against old unjust conditions, and yet tempering it with reason and right and rebuilding our social structure into a new brotherhood of humanity. The greatest thing we can do toward mending the tangled and troubled social order and making a better world is to teach and apply the gospel as Jesus did.

Such was Jesus as a religious teacher: sending his teachings out of his own full and overflowing personality endowed with wonderful originality; using the best psychological methods and arts of instruction; and teaching with such efficiency as wrought healing and salvation in his day and starting principles and processes that are now working in our best civilization and will yet transform this world into the kingdom of God. Such is the wonderful Teacher we have as our example and inspiration, and in following him we have his word for it that the same works he did shall we do also, and greater works shall we do,[22] for we live in a wider and more accessible and teachable world.

[22] John xiv. 12.

SUGGESTIVE QUESTIONS AND TOPICS

1. How does the work of a teacher rank in importance in our human world?
2. Who was the greatest teacher in ancient Greece? And what was his method of teaching?
3. Was Jesus himself a good scholar at school before he became a great teacher?
4. What is an illustration? And what is its use?
5. Wherein does true authority in teaching consist?
6. How can we improve our teaching?

PART II

PRACTICE

CHAPTER X

WHAT IS RELIGIOUS TEACHING?

In passing from principles to practice we are not crossing a broad demarcation or sharp line of distinction but are still moving in the same general field. Principles and practice, science and art, consider the same subject from different angles with somewhat different purposes and so involve some repetition; but such repetition from a different point of view may add to the clearness and cogency of the treatment. Religious teaching consists of the application of the general principles of teaching to the practical work of religious education. These general principles have in a measure been considered and will now be given special application.

1. *Distinctive Nature of Religious Teaching.* Teaching religion is not telling, or preaching, or lecturing, or entertaining, although it is related to and in some measure involves all these methods of imparting truth. Telling simply conveys information without reference to its nature, importance and purpose. It is a wide word and process and enters largely into all our daily life, and the Sunday-school teacher ordinarily tells the pupils much in connection with his work. Yet this is a quite subordinate part of teaching and one might spend the whole period

in telling the class many things and yet do little genuine teaching.

So is it with these other methods of instruction. Preaching is addressing a public audience with a view to persuading them to accept and follow the Scriptural truth presented, and so its attitude and tone are somewhat different from teaching. Lecturing is speaking to an audience, whether select in a classroom or general on a public platform, on any subject, secular more generally than religious, and is less personal than teaching. Entertaining has more directly in view the object of pleasing the listeners.

These forms of public communication all have their place and in some degree enter into teaching. The teacher should tell much and seek to persuade to belief and action and present truth in an interesting and even entertaining way, and yet these are not distinctive methods of this art of instruction. The Sunday-school teacher should almost never be a mere teller or preacher or lecturer or entertainer, for all of these do not just hit the special mark of religious education. Many a teacher needs to be admonished that merely keeping a class alive and alert with interesting and entertaining talk does not fulfill the end of religious education: this may even divert and thwart this end. Of course even entertainment is a desirable element or flavor in religious teaching. A bit of humor or flash of wit may light up the subject and relieve the strain of prolonged seriousness. There is no virtue in dullness in religious teaching but rather is it a serious fault, and truth must be made interesting or it will not

awaken and hold attention. Nevertheless all these modes and arts of instruction are to be used as means to the special mode and end of religious education.

Religious teaching is imparting truth with the view of producing Christian understanding and intelligence, character and conduct. Its education is not theoretical but practical, and its end is not general culture but religious experience culminating in Christian personality as its goal. It is important to have this objective definitely in view and to make all means contribute to and converge upon and have their climax in this end. This goal, however, is not a narrow one, confining instruction to a strictly religious viewpoint for its materials and development, but it includes all truth and life as they bear upon this end. The Sunday-school teacher should realize the greatness of this goal and make it the bright mark and burning focus of all his work. It dominates all other ends as personality dominates our human world and runs up to God who is all in all.

2. *Adapting the Teaching to the Pupils.* The only way to get truth into a human mind and make it interesting in itself is to adapt it to the stage of development and the contents of the mind in accordance with the principle of apperception. A fact or statement that finds no point of contact in the mind of the pupil can awaken no response of understanding and interest and can have no meaning for it and is just the same for it as an utterance in an unknown language or a meaningless noise; in fact it may mean less than a mere noise, for even a noise may

start a question in the dullest mind as to what caused it and what it means.

The teacher, then, must know enough about the minds, knowledge, range of experience, environment, dominant interests, disposition and habits of his pupils to know how to adapt his teaching to their mental receptivity. This condition will vary with different ages and grades of his pupils, but he can in time acquire sufficient acquaintance with them both as a class and as individuals to manage this point. He will be alert with his keenest observation and insight to see and seize the contact that "finds" a pupil and interests him because it has caught a point in his experience. Children come out of different homes and are familiar with their special occupations and social connections and interests, and also pupils have their own class groups and customs and ideals, and these will all be points in their experience with which the teacher can make contact. Anything that fits into and stirs up the mental contents of the pupil will start a swarm of associated ideas and may set the whole soul on fire. As a question calls forth the response of a pupil the teacher can instantly judge whether it has found a point of contact in his mind and can then follow it up with further questioning along the same line.

The teacher should be quick to take the pupil's own point of experience in the further elucidation and development of the subject and not try to substitute his own particular experience or point of view for that of the pupil. An excellent illustration of such a mistake is given by Dr. Luther A. Weigle.

He tells us that he once heard a teacher in a city public school attempt to make her pupils understand the function of the nerves in the human body. "If your father were in Chicago" (a city several hundred miles distant), she said, "and your mother wanted to get word to him right away, what would she do?" "Telephone," at once cried half a dozen children. "Why, yes, that might do; but I am thinking of a better way," said the teacher. None could think of the better way; and she finally had to tell them that she meant *telegraph.* On which Dr. Weigle comments as follows:

> She not only failed to meet the pupils' own idea; she pressed upon them a poorer illustration than they had themselves suggested. Every child knew and used the telephone; but few knew anything of the telegraph. She rejected an analogy of high apperceptive value for one little understood—and all because she could not adapt herself. She was not alive; she mechanically followed the plan she had thought out beforehand.[1]

This instance may stand for many. If the teacher does not thus adapt her teaching to the pupil's mind, she is missing the mark and may not be imparting anything to the pupil's knowledge and mental activity.

This art of connecting the teaching with the pupils' own experience and interest is the secret and means of gaining and holding their attention. Atten-

[1] *The Pupil and the Teacher,* p. 151.

tion must be attracted and kept or nothing can be taught. Teaching that is so uninteresting and dull that it produces or permits inattention in the class is not worthy of the name and may be doing harm. It may actually dissipate and weaken the power of attention and beget in and fasten on pupils a fatal habit of listlessness that may cling to them through life. We once heard a bright young woman say that her pastor by his tedious and deadly dull preaching had ruined her mind so that she could not listen to any preaching! Here is a point and warning a wise teacher will not forget.

It is little use, however, to get attention by fictitious means, such as a sensational or foolish remark or act or funny story that is little related to the lesson. A tinkling bell will attract the attention of children, and a baby's rattle might get the attention even of adults for ten seconds, but such means soon wear out and leave the last state worse than the first. The class may insist that story telling and such diversions be kept up through the whole period and the teaching may thus be turned into frivolity and folly. The truth taught must itself win and hold attention by laying hold of the pupil's mind through the connections it makes with his own ideas and interests. It then has the effect of a new point of view or a gleam or flood of light that illuminates an old truth or experience and kindles it with new interest. Nothing is uninteresting if we only have the insight to see into its nature and meaning and application, and this is true with children. It is the

fusion of the old with the new, an old familiar experience that has been worn dim and dull but is enlarged and enriched or transformed and transfigured by new meaning and glory, that makes anything interesting so that it may capture and hold the attention with fascinated and absorbed power. The skillful teacher will keep this point in view, and such a teacher will not be troubled with an inattentive class but will keep them alive and at times excited with interest.

It is by this adapted teaching, also, that new truth can be received by the pupil and wrought into harmony with his old knowledge, organized into his total experience. Facts should not be put into the pupil's mind as raw lumps or alien materials that refuse to be digested and assimilated in the mental contents or system of the pupil, but the new knowledge should have affinity with the old so as to unite with it in organic unity. It is true that the old and the new may conflict with each other and then one or both of them must be corrected and adjusted into harmony. This raises another problem, but the point now in view is that teaching should be an orderly process that respects and promotes the pupil's mental growth and does not confuse him or disjoint his mental structure but is adapted to his mental life as he is prepared to receive and assimilate it. This means many things, such as that there is a time for everything in teaching and some subjects or points should be held in abeyance until their time has come, and knowledge should not be

crowded on the mind too fast so as to choke and smother it.

This adaptation of the teaching to the pupil cannot be suddenly acquired but requires time and patience and practice, but it is one of the most essential arts of education and largely determines and measures the teacher's power and success.

3. *Developing Self-Activity.* An important part of the teacher's work is to get the pupils to work. Again it needs to be said and emphasized that it is not the business of the teacher to do the pupil's thinking for him and keep him passive while he pours truth into his mind. This may be easy and pleasant and even entertaining for the pupil, but it is really doing him an injury in so far as it encourages intellectual indolence in him and dooms him to a degree of mental infancy. The object of teaching is not mainly to impart knowledge but to develop the mental faculties of the pupil so that he can get information and test it and produce thought for himself. Mere facts are only the food that is placed in the mental stomach: the food must be digested into intellectual blood and brain, into thought processes and power, or it will do no good and may do harm. The teacher is to show and train the pupil how to see facts and relations, grasp principles and deduce consequences for himself. It is not his office to teach his own opinions and beliefs, pouring the contents of his mind into his pupils' minds, but to teach them how to form their own conclusions and beliefs. Dr. Thomas Arnold molded a generation of English boys into noble men, not by

imposing upon them his intellectual and moral beliefs, but by imparting to them his mental processes, his honesty and humility, his candor and sincerity, his patience and charity of mind. He aroused their whole mental and moral nature and developed it into independence and power of thought and action, and this made his boys men, many of whom afterwards sat in the seats of the mighty.

Plato had a theory that all knowledge lies latent in every mind and all that is needed to draw it out is that the mind itself should be stirred into action. Without adopting his theory, which has obvious limitations, yet we see that it involves sound psychological and pedagogical principles of education. The point of its application to our subject is that the teacher must get the pupil to think matters out for himself and thus grasp their principle and work out their application in his own experience. In a passage in the dialogue *Meno* Socrates questions a slave boy as to what he knows about a right-angled triangle and draws out of him the knowledge that the square of the hypotenuse is equal to the sum of the squares of the other two sides. This complex proposition is a stumblingblock to many a high school or college student, but this slave boy under simple questioning knew it. It is a psychological masterpiece of teaching because Socrates did not tell the boy anything as ready-made information, but rather set his own mind to work so that he saw each step of the process himself. Let us listen to the dialogue between Socrates and the boy:

Socrates. Tell me, boy, do you know that a figure like this is a square?

Boy. I do.

Socrates. And do you know that a square figure has these four lines equal?

Boy. Yes.

Socrates. A square may be of any size?

Boy. Certainly.

Socrates. And if one side of the figure be two feet, and the other side two feet, how much will the whole be? Let me explain: if in one direction the space was of two feet, and in the other direction of one foot, the whole would be two feet taken once?

Boy. Yes.

Socrates. But since this side is also of two feet, there are twice two feet?

Boy. There are.

Socrates. Then the square is of twice two feet?

Boy. Yes.

Socrates. And how many are twice two feet? Count and tell me.

Boy. Four, Socrates.

In similar fashion the dialogue runs its course and comes to this conclusion:

Socrates. And that is the line which the learned call the diagonal. And if this is the proper name, then you, Meno's slave, are prepared to affirm that the double space is the square of the diagonal?

Boy. Certainly, Socrates.

Socrates. What do you say of him, Meno? Were not all these answers given out of his own head?

Meno. True.[2]

This is great teaching because it is stimulating the boy's own faculties to see things and follow them out to their logical conclusion.

Now this general principle applies to teaching in the Sunday school as well as in the day school and college. The teacher is not set over the pupils simply to tell them what to know and believe about the lesson. This would often be the easiest and shortest way out of the matter, but it would accomplish little or nothing of worth. The teacher should aim at getting the pupils to work the lesson out for themselves. The questions should be directed to this end, and every means should be used to encourage them to do their own thinking and form their own conclusions. The teacher should respect the minds and mental rights of his pupils and they should be made to feel their own intellectual responsibility. Any spirit in the teacher that discourages and suppresses independent thought is a mistake on the part of the teacher and may be a serious injury to the pupil.

"Sayest thou this thing of thyself, or did others tell it thee?" [3] was the searching question put by Jesus to Pilate, and it goes to the root of our knowledge and of our pupils' knowledge. Do we know

[2] Jewett: *Dialogues of Plato*, Vol. I, pp. 256-260.
[3] John xviii. 34.

these things pertaining to salvation ourselves, or did others simply tell them to us? If we do not know them ourselves, we know nothing as we ought to know it. Then our knowledge is second-hand, report and rumor, and not first-hand, personal and experimental. So our pupils should know the truths of Scripture, not because we have told them about them, but because they have grasped them in their minds and realized them in their experience.

This was Jesus' method of teaching, as we have seen. "What think ye?" was a pointed question by which he pricked the minds of his hearers and stimulated them to do their own thinking and trust their own judgment. And is not this God's way of teaching us? He has not given us mental powers and then strangled and stultified them by refusing to let us use them, but he gives us materials, facts and light, and then bids us think things out for ourselves. "Come now, and let us reason together, saith Jehovah" [4] is a great bidding of God, the spirit of which runs all through the Bible. He would not stifle our reason, but gives it its fullest and freest play. This is the spirit and life of Christianity that has made it such a power in the world, the mother of schools, the stirrer up of thought in all fields, the foe of all suppression of freedom whether of body or of mind, the friend of the liberty of spirit. This has set free the powers of man and brought forth such glorious results in science and art, invention and civilization, and especially in religion. We must not forbid or restrict this spirit in the church or in

[4] Isa. i. 18.

the Sunday school, but give it free course. We set our Sunday-school teaching in antagonism to our general knowledge and culture at our peril. We are to train and inspire our pupils to stand upon their own intellectual feet and quit themselves like thinking minds. In doing this we are to guard against intellectual rashness, but this we are to do, or our teaching will be poor and unfruitful.

4. *Leading to Decision and Life.* For the sake of completeness we add a few words on this point which has been mentioned and will receive further treatment later on. Religious education does not aim simply at religious knowledge or even at the power of thinking religion through, but at a practical application in personal decisions and life. If it fails in this end it fails in its chief objective, whatever other ends it may achieve. The teacher has a heavy responsibility at this point and should keep it in view as the main result all the way through. The teacher in the class in his instruction and manner and spirit, the atmosphere and expectation of the class, the evident interest and purpose of the whole work in this end, all things should converge upon this objective. Teaching should lead to decision and decision to action and character and life. By this fruit shall we as teachers know our work.

SUGGESTIVE QUESTIONS AND TOPICS

1. What are distinctive marks of Sunday school teaching?
2. How can the teaching be adapted to the pupil?

3. If the pupils seem dull, where may the fault lie?

4. What are some ways of developing the self-activity of the pupil?

5. When is the teaching either too easy or too difficult for the pupil?

6. May the point of decision be pressed too often or too personally on pupils?

CHAPTER XI

PREPARATION OF THE LESSON

PREPARATION precedes practice in teaching as much as in anything else. Wheat fields cannot be extemporized and neither can the fine harvests of the mind. Teaching in the Sunday school calls for preparation of the lesson as certainly as preaching in the pulpit demands preparation of the sermon. No one would think that just anybody could at a moment's notice step into a pulpit and preach acceptably and profitably, and yet it is commonly supposed that almost anyone can teach a Sunday school class with little or no preparation. Teaching in the Sunday school is serious business and all concerned should treat it as such.

1. *General Preparation.* The teacher's whole life goes into his teaching, just as the minister's whole experience is the background and foundation and fountain of his sermon. Every mental product and output is the precipitate of one's total personality and life; however suddenly it may seem to gush out of his mind and heart it has deep roots and far-away connections. As every seed draws on the soil and shower and sun so that it takes the whole solar system to make a single grain of wheat or blade of grass, so every lesson sinks its roots down through

all the years of the teacher and is the outgrowth of his entire education and experience. Or as a river is composed of drops that have fallen out of the sky over thousands of square miles, so a teacher's lesson as he presents it to the class is composed of multitudinous drops that have fallen out of his whole life. His childhood desires and deeds and reminiscences, his school days and all the books he has ever read, and all the sights and sounds and happenings of his life will in some way enter in to shape and color that lesson. The most trivial things and old, far-off, forgotten events and battles long ago may suddenly spring up in his mind to lend some bit of illustration or gleam of color to his teaching. And the broader and richer his knowledge and experience the better can he teach that lesson.

A rich mental soil, then, is the best general preparation for teaching in any field. And of course the teacher must know more than he teaches. If his knowledge is confined to the narrow area of the lesson, he will be hampered and embarrassed by his small resources and will soon show his limitations and the pupils will be aware of his inadequate knowledge and will not be slow to let him know that they know it. The teacher must have a broad background and wide margins to his knowledge, breadth and depth of resources from which to draw. All he says should be only a suggestion of what he might say. He must feel himself and his pupils must feel that he has abundant reserve power. In order that he may teach what he knows he must know more than he teaches. All the showers that

fall on the distant hills cannot be at once crowded into the river that draws upon them, all the sap in the tree cannot be emptied into any particular leaf and bud. Something must always be held in reserve. It is painful to see any speaker endeavoring to tell us all he knows or more than he knows, and the suggestion of much more to come is always a source of power in a preacher or teacher.

The Sunday-school teacher is all the better for a general education such as is given by the high school and college, for this will give breadth and depth, light and illustration, margin and momentum to all his teaching. General acquaintance with the best current literature will further prepare him for this work. All truth is related, and a book on any subject, however remote it may seem, will sooner or later crop up in his teaching. The Sunday-school teacher should send out a decree that all the world should be taxed to enrich his mind for his work. While this general education is the ideal and is not to be insisted on in the case of many useful teachers who do not have and cannot obtain it, yet its advantage should be seen and every teacher should have a growing mind and not neglect but cultivate as far as possible such general preparation.

This general preparation should especially include a study and knowledge of the whole Bible. The Bible, while a library of books extending through several thousand years, yet has a thread of connection that binds it into unity and progressive development in which every part is related to every other part and each part derives light from and throws

light upon every other book and chapter, doctrine and duty. The whole book should be placed behind every part of it as the heft of the axe to give driving power to its thin blade and cutting edge. Trying to teach a particular passage or verse out of any book of the Bible without some knowledge of the book as a whole, its origin and purpose and point, may be like trying to explain a house from a single brick or stone out of its wall, or like trying to understand a book from a single page or paragraph. The whole Bible is the general background and root of each lesson and the teacher should have this general knowledge in hand that he may use it to enrich and illuminate the special point of any verse. Again to ask or expect such general knowledge of the ordinary Sunday-school teacher may be a counsel of perfection or an unattainable requirement, but it should be kept in view and realized as far as possible.

2. *The Special Preparation of the Lesson.* The teacher now comes to the task of preparing the lesson for the class. The following plan of preparing the lesson applies chiefly to a lesson which is a passage of Scripture, but when it is a topic the same general process can be followed. The lesson is usually one of a series or at least is set in a context, and this general setting should be studied. Intervening chapters connecting it with the preceding lesson should be read and the general scene should be viewed.

The lesson should then be carefully read over and grasped in its plan and purpose. There is a degree of unity in each lesson which involves parts and

progress. It may be a picture such as a parable or an incident, a leaf out of a Scripture biography, or a piece of doctrinal teaching: one thread that will unravel its whole web. As quickly as possible the teacher should see and seize the point of the lesson and arrange its plan. Such a plan usually lies upon the surface of the passage or is embedded in it as a skeleton in a body, and if the teacher finds such a plan for himself, it may be the best for him even though it is not the most logical outline. This plan should be deeply engraved and firmly fixed in the teacher's mind like a sketch map or etching that will stand out vividly before him. Get hold of this plan, imbed it firmly in the memory, and let other points fall into subordinate places. It is a mistake to try to teach everything or to make all things equally important in a lesson. One can find all the deep things of theology in almost any passage or verse of Scripture, just as a scientist can find the wonders of the universe in a pebble. It is almost as important to know what not to teach as to know what to teach; to keep many incidents and thoughts in the background and crowd a few vital ones forward into the front of the lesson.

In the light of this outline the teacher should carefully study the lesson in detail, reading it over thoughtfully and meditatively, fixing the meaning of the words, tracing the logical links of the passage, comparing it with other Scripture, and endeavoring to reproduce in his own mind the scene and thought as it lay in the mind of the Scripture writer so as to see through his eyes and realize his meaning.

The help of a commentary will be needed to clear up difficulties in the lesson, especially in the way of determining the meaning of important words in the original Hebrew or Greek and to throw upon the lesson the light of history and custom. But never mind about trying to explain all the obscure things in the lesson while preparing it. It may be well to run one or two difficulties down, but there are many points in every lesson the teacher can afford to let go. A few points studied thoroughly will give the teacher a sense of confidence and command over the lesson that will be better than much superficial reading.

Lesson helps may be used for suggestion provided they are used only as a help and not as a substitute for the teacher's own study. They may lead us away from the study of the lesson to a miscellaneous reading about the lesson; sometimes they overlay the lesson so that we cannot see the woods for the trees. If they simply pour into the teacher's mind ideas which the teacher in turn is to pour into the minds of the class, they are not a help but rather a hindrance to his teaching. Books in general are a bad thing when they are used simply as means to let others do our studying and thinking for us while we get no ideas of our own. Used to excess and without independent thinking they may clog the mind and smother its free and original activity as too much fuel may put out the fire and too much eating may stuff the stomach with indigestible food. Better far read less and think more; depend less on the knowledge of others and more upon our own

study and thought. One can really teach only such truths as by reflection and experience he has made his own so that he can speak that which he does know and testify that which he has seen and felt. The raw materials of iron ore and coal and coke and limestone are poured into the top of the furnace and slowly melt down through its burning heart and then gush out at the bottom in a glowing stream of molten metal; so should all the materials of Scripture study pass down through the heart and come out as living streams of experience, and then the teacher can teach with fluency and power.

3. *Meditation and Prayer.* Already we are passing into meditation as a means of preparing the lesson. Meditation is fixing the mind on a subject and quietly thinking it over, looking at it from every side and working into its depths until we see it in all lights and relations. It is to be discriminated from mere passivity of mind and reverie or day-dreaming. As opposed to this idle drifting and empty dreaming, meditation is an active and may be an intense exercise of the mind by which it concentrates its attention and multiplies its associations.

It is only by this process that we can know a subject in its principles and digest and assimilate it into our own thought. The raw materials of knowledge pour into our minds through our senses; but these materials can be melted and molded into our own knowledge only as we lay hold of them by our mental faculties and shape them into form and meaning. One may commit to memory a proposition in geometry and not have a glimmer of an idea

of what it means; only as one comprehends the mathematical principles involved does he perceive the truth and beauty of the proposition. Meditation goes deeper than this sense perception of truth into its roots and relations by the process of mental association. Any idea or object in the mind is a growing thing that begins to sink rootlets and throw out branches and filaments through the mind and thus calls into action and relates itself to the entire content of consciousness. One thought suggests another, as we have already seen, until the whole world of the thinker is organized around the original fact or idea. All the scattered rays of knowledge and experience are focused in this center until it blazes with light and heat and becomes the "hot spot" in the mind that will fill and absorb the whole consciousness and move one to action by its inner fire and urge. This was the experience of the psalmist as he mused on certain aspects and problems of the divine providence: "My heart was hot within me; while I was musing the fire burned; then spake I with my tongue." [1]

Meditation reaches its highest usefulness and finest fruitage in the spiritual life. The things of the spirit are best discerned by the spirit in its own inner vision and reflection. The Bible then blossoms out into a new book in the quiet of meditation. The most familiar and thread-bare passage may flash and flame out in unexpected light and heat as we gaze upon it in earnest thought. The psalmist understood this when he prayed, "Open thou mine

[1] Ps. xxxix. 3.

eyes, that I may behold wondrous things out of thy law." [2] The minister and teacher especially need to practice this art. One should sit down and meditate upon a text or passage a long while to get up and preach or teach it a little while. Meditation ripens all the truths of religion and causes them to bear the fruits of the spirit. It carries us into the secret place of the Most High where we may know God most directly and intimately. We do not know God best when we are in the urgency and excitement of action, but when we are in the solitude and silence of meditation. "Be still, and know that I am God." [3]

And so the teacher in the preparation of the lesson should brood over it and let it speak out of the quiet of its own depths. He should hug it to his soul and let it soak into his own spirit. He should not try to force it and take it by violence, but give it time to utter its own voice and meaning to the listening mind and heart. And of course the whole study of the lesson should be conducted in an atmosphere of prayer. Prayer is communion with God by which his Spirit dwells in our spirits and tunes us into harmony with himself. Such a spirit of sensitivity and receptivity should attend all our study of the lesson and thus bathe and saturate it with the dew of prayer. And before we go with it to the class we should commit ourselves to the inbreathing and guidance of the Lord that he may "light our candle" [4] and enable us to present the lesson as divine living truth that will find entrance into the minds of the scholars and its entrance give them

[2] Ps. cxix. 18. [3] Ps. xlvi. 10. [4] Ps. xviii. 28.

light.[5] The closet is ever the best study and the Spirit the best interpreter.

4. *Personality.* There is something that lies back of this general and special preparation that is a yet deeper source and measure of the teacher's power and that is personality. In this respect the teacher is in the same class with the preacher. A preacher may observe all the rules of his art and yet be "faultily faultless, icily regular, splendidly null." One sometimes hears a preacher who is so precise and finished and finical that one almost wishes he would violate some rule of propriety so as to show the genuine wood beneath all his veneer and varnish and polish. It would be a relief to have him drop his fine rhetoric and finished elocution and simply blurt out something that would strike and stick. On the other hand, a preacher may be deficient at many of these points and seem to violate all the rules and be a law unto himself, and yet may move multitudes and draw many into the kingdom. Wherein lies this great difference and secret in preaching?

It lies in the personality of the preacher. Personality is the master force in human life. It is this that makes the great statesman, general, orator, preacher, artist, or leader in any field of action. A man of small personality cannot preach a great sermon, and a man of great personality, though he may preach a small sermon, will yet put behind it such driving power that it will seem great and will have a great effect. Just so is it with the teacher.

[5] Ps. cxix. 130.

One teacher may have the training for his work and fulfill all the rules, and yet is dull and deadens the interest of the class, and another with smaller equipment yet has a contagious personality that infects the whole class and holds their interest.

What, then, is this personality that has such magic powers? Like many other great and vital things it cannot be caught in a verbal cage and shut up within the boundaries of a definition. It is atmospheric and elusive, it cannot be accurately analyzed and enumerated and weighed in all its elements. It is highly complex and subtle, it is something plus over and above the analyzable elements of a man. Often we cannot tell what the secret of a powerful personality is and perhaps the man himself does not know.

Personality consists of the native endowment of a man developed into discipline and power. The native endowment is by far the larger part of it, and to this nothing can be added by education and effort. Heredity does more for us than we can ever do for ourselves. As seven-eighths of an iceberg is submerged under the sea, so seven-eighths of a man's personality is immersed in the blood of his heredity. The bulk of his body, the breadth of his brain, the volume of his blood, the power of his mind, the warmth of his emotions, the strength of his will, and all the subtle elements that shape and color his individuality and give it distinction, these basic constituents of his personality are selected, mixed and tempered for him in the mold of his birth and have roots running far back through countless generations.

Genius is born, not made; and so is personality. In this respect we start out with so much inherited capital which we cannot increase. We are given the potency of a certain type and degree of personality, and by no possibility can we add one cubit to our stature or make one hair white or black. No amount of education and effort can make a Shakespeare or Milton out of a common mortal, or a Henry Ward Beecher or a Phillips Brooks out of a common preacher, any more than lead can be transmuted into gold or a pebble into a diamond. And so is it with a great teacher. At this point we must accept our fate and stay within the mold in which heredity has cast us.

This fact, however, is by no means discouraging, for our native endowment must be developed and disciplined into its fullest proportions and possibilities, and here is a large field in which our own sovereignty and effort must create ourselves. This is the meaning and aim and effort of all our education from infancy, and the process is not finished and does not cease with our school and college days but runs on through all life. The building up of our personality must be carried on within the limits of our native endowment, but these limits leave us plenty to do and no one of us has reached them. Few persons have developed themselves up to their limits, and there remain in us resources we have not yet touched, deeps we have not yet tapped. The teacher, then, is not to bewail his personality as though he were given a hopelessly poor tool with which to do his work, but he is to take stock of him-

self and develop his resources and work his personality up to its highest point of discipline and efficiency.

Space would not permit the further development of this subject,[6] which is here referred to only to give some completeness to the teacher's preparation for the lesson. It may be said that a contagious personality is constituted of bodily vigor, unity of mind and concentration of purpose, unconsciousness of self, depth and intensity of convictions, liveliness of emotions, transparent sincerity and Christlike goodness, and by cultivating these the teacher can further develop and improve his personality and his efficiency in his work. This is a slow process and a life education. The teacher must himself be interested in the subject in order that he may interest others. He can use some pressure and stimulus with himself not to be listless and dull but alive and alert before his class and thus stir up and enliven his contagious personality.

SUGGESTIVE QUESTIONS AND TOPICS

1. How can we increase our stock of ideas?
2. Why is it necessary to have a plan in teaching a lesson?
3. Should a teacher prepare written notes on the lesson?

[6] For further treatment of the subject see the author's *The Psychology of Religion*, on "The Power of Personality," pp. 346–352, published by the Fleming H. Revell Company, New York. Several paragraphs from it have been adapted to the author's use in this book by permission of the publishers.

4. Are we losing the art of meditation in the excitement and rush of our modern life?

5. May we become too self-conscious about our personality?

6. How does prayer prepare us for teaching? What was the practice of Jesus on this point?

CHAPTER XII

TEACHING THE LESSON

We are getting closer to the work of the teacher and are now stepping right into the thick of it. Here everything counts and even apparently trivial points should be considered. The teacher should appear before the class on time and not himself be tardy and set a bad example at this initial point. He is an example at every point and moment whether he wills it and knows it or not and is contagious in his personal appearance, manner, speech and spirit. In all these and other personal matters he is teaching more by what he is than by what he says, and Emerson's well-known saying especially applies to him, "What you are thunders so loud I cannot hear what you say."

1. *The Teacher as Leader of the Class.* The teacher should stand before the class as its dominant personality and leader. He should be the center that holds its members together in unity of interest and attention around the lesson. Not that he should be conscious, much less that he should cultivate the consciousness, of this position and maintain it by an assumed pose and air; rather he should forget it and not himself be in all his thoughts as he is absorbed in the subject and work of the hour. Quiet

dignity and calm self-possession should mark his person and presence.

In particular he should not put himself forward and monopolize the hour with his much speaking. He is a leader but not a lecturer to take up all the time with a general discourse on the lesson, unless he is the teacher of a large Bible class of men or women, in which case this may be the best practicable method; and of course all methods must be adapted to the age and grade of the scholars of the class. Nor is the teacher to make a show of the knowledge he has gathered in his preparation, and never is he to make a personal exhibition of his smartness and wit and thus attract attention to himself. The good teacher never tells all he knows, and he gives the impression that all he says is only a hint of what he might say. The sun never lets all its shine. Emerson says that we never quite respect the person who tells us all he knows; and the teacher who talks so much that no one else can say anything not only defeats the end of his teaching but may dissipate the interest and lose the very respect of his pupils. Excessive volubility is a nuisance anywhere, whether it be in a parlor, at a dinner table, in a pulpit, or in a Sunday-school class.

The impression of reserve power is as impressive in a teacher as in a preacher. The hearers of Phillips Brooks often felt what tremendous things he could say if he would only let himself out. The teacher needs to restrain himself with this wise reserve and not say too much. He is not a monologist. It is just as important to know how and when to shut the

mouth as to open it, and the teacher whose mouth is always running is apt to emit a stream of very thin ideas and watery words and has yet to learn one vital point in the art of teaching. The wisdom of the teacher is rather to be measured by what he can get the scholars to say than by what he says himself. The teacher is to dominate the class but not to domineer it and flood and drown it out with his excessive garrulity.

2. *Holding the Lesson in Hand.* The teacher should hold the lesson well in hand and stick to the points in his plan. The subject before the class is apt to drift off on side lines and turn into miscellaneous discussion or talk on all sorts of subjects. The scholars may like this desultory teaching and promote it by their questions so that they can escape recitation on the lesson itself. The writer once knew a college professor who had the weakness of permitting this, and his students would deliberately plan to start him off at the beginning of a recitation on some general question and could thus keep him away from the lesson for the whole hour. He thought they were interested, and so they were interested in his talk as a means of displacing their own recitation. The teacher should prevent this desultory dissipation of time by holding the questions and answers to the point, although considerable latitude and liberty may wisely be exercised in the matter. The chief means of holding attention to the subject of the lesson is to make its picture and point so vivid and interesting that it will itself kindle and hold the interest of the class.

In *The Theory and Practice of Teaching,* by Edward Thring, one of the leading headmasters and foremost educators of England in his day—the volume being one of the wisest, wittiest and most suggestive books on teaching that can be found, and the author delightfully unconventional in style,—the title of one of the chapters is, "Run the Goose Down."

> Many a teacher [he says] runs about mentally just as if he was trying to catch geese on a common. There is the flock assembled in a reasonably compact body. He makes a dash into the middle, of course missing his victim; and off they go in all directions, he after them, first chasing one, and then another, till the flock has ceased to be a flock, and he, all out of breath, is no longer in reach of any of them. Run one goose quietly into a corner, run him down, is the first rule in catching geese; and a good rule, too, whether in classroom or on common.

The author then proceeds to apply this rule to a number of points in teaching, such as picking out faults and correcting them one at a time, seizing vital points in the lesson and dealing with them thoroughly, and so on. The simple rule, "Fix on your goose, and run him down," he says, is of marvelous practical power.

Success in any work depends on plan and purpose and concentration of effort; on knowing where to begin and how to go through; what points to deal

with thoroughly and what points to pass over lightly; on having a definite program in mind and sticking to it. Seizing a piece of work at the wrong end, or dashing into the middle of it and trying to get hold of it all over at once, rushing at the whole flock, only results in distraction and confusion and catching no single goose. Success depends on having our work well in hand and keeping cool; on knowing what we are doing and doing that one thing; on picking out our goose and running it down.

This applies to the work of religious education at various points, especially both in preparing the lesson and in teaching it to the class. By listening in on teaching in the Sunday school one can often hear general conversation running loose on all sorts of current happenings, perhaps the latest ball game or dance, the scholars starting it and keeping it up and the teacher tossed around on it as a log in a stream or a straw in the wind and perhaps sharing in it himself. This feebleness in the teacher is fatal to any serious or worthy teaching in the Sunday school, and the teacher should overcome and prevent it by asserting his own dominant position and holding the lesson to its point and purpose.

3. *The Art of Questioning.* Questioning is a fine and difficult art. We might think that anybody could ask a question on any subject, but it may take as much knowledge to ask a good question as to answer it. It takes an expert lawyer to put the right questions to a witness, and there is equal need of expert questioning in teaching. Socrates, the greatest teacher of antiquity, was simply a walking

interrogation point, going around asking men questions. With a few simple and apparently innocent and easy questions he could corner and puncture and expose the empty ignorance of the most conceited sophist and reduce him to pitiful helplessness; or he could draw out a sincere seeker after truth and lead him into clearer definitions and larger views. We have given a remarkable illustration of his method and power in doing this. And we have seen how expert Jesus was in his use of questions, confuting and confusing his enemies and guiding honest inquirers into truth.

There are several points in the art of questioning which the teacher needs to keep in mind. A question should be expressed in as few and plain words as possible and kept clear of confusing verbosity and technical or learned words. It should ask one thing and not two or more confusing things. And while definite it should not be so framed in its terms or inflected in its asking that it will answer itself. Of course the teacher's questions are graded according to the grade of the class and the teacher of children must ask many questions having obvious answers, and even with older scholars he should catch the least informed and dullest minds in his class. Yet questions may be asked that leave the scholar nothing to do but give the indicated answer, or they may be of such an obscure nature that the scholar must guess at the mind of the teacher and the point of the question. Such a question as, "God said, Let there be light, and what was there?" is silly on the part of the teacher and may be insulting to the intel-

ligence of the pupil. How absurd is such a question, quoted as having been actually asked, as "Who chased whom around the walls of what?" This is more properly a conundrum than a question.

A good question reaches after principles and suggests thought and stirs up interest. It strikes the mind and makes it respond as the clapper strikes the bell. It should not, then, be one that merely calls for an act of memory such as repeating the words in the book. Of course the question implies some knowledge on the part of the pupil of the background of the lesson to explain its terms and reference, and yet questions that simply lead the scholar to repeat the words of the lesson are poor teaching, as uninteresting as it is unprofitable. The aim of questions is to get pupils to use their own minds and, in general, to answer in their own language.

A good type of question is one that states a fact and calls for its explanation or meaning; or conversely states a principle or law and calls for an instance and illustration of it; or states a problem or situation and calls for a solution. In such cases answer and question complement and complete each other as the coin the die; the two form a psychological unity. Of course questions should be logically related to the subject before the class and should follow each other in logical order so that they will not be unrelated and scattered and distract and dissipate attention with a disorderly heap of things. The answer given by the scholar often calls for another question to correct the pupil or bring the subject more clearly before his mind or lead him into

a deeper view of it. Good questions are a way of teaching the mind how to work and are a discipline in logic and psychology.

Another point in a suggestive question is that it should be adapted to the knowledge of the pupil; it should find a point of contact with and fit into the state of his mind, in accordance with the principle, already explained, of apperception by which the mind sees and seizes each new truth by means of its existing stock of knowledge. If a question is addressed to the ignorance of the pupil and is unintelligible to him, it will only bewilder and confuse him. The question will then be to him only a meaningless noise. But when it enters the mind with points to prick and hooks to lay hold of what is already in the mind; when it touches and stirs up personal interests and familiar experience, it wakes the mind into life. It then enters the mind as a seed that finds its appropriate soil and it will quickly take root and begin to grow; it will call forth the latent resources of the mind; all the associations in the mind will flock around it and help to answer it. The pupil hears each question through his existing knowledge or total state of mind, and therefore a good question will appeal to this content and arouse it into action.

The secret of Socrates's success with the slave boy was that he kept constantly appealing to what the boy already knew and thus stirred up and drew out of him all that was in him. The same method was illustrated in the teaching of Jesus, especially when he would say, "What man of you?" or "What think ye?" and thus enter into the very consciousness of

his hearers and lead them to answer his questions out of their own experience. The mind likes to be honored and dealt with in this way, it has some joy in this process of discovery, it is thus led for itself to set out on the adventure of the human spirit in search of new truth and life, and this gives eagerness and zest to this process of teaching.

Another closely allied principle in questioning is that the individuality of the mind of each pupil must, in some degree, be discerned and respected. The minds of the scholars may look very much alike to the teacher, but a deeper look discloses endless and profound differences. A question is not the same question to any two pupils, but it arouses different associations and meanings in their minds. If the teacher is telling a story, there will be as many stories heard by the class as there are members in it; for it will enter each mind through the experience of that mind and be shaped and colored by it. While the preacher is preaching there are as many sermons heard as there are listeners, and in a greater degree than the preacher is aware every hearer makes his own sermon. This is one reason why speakers are often surprised at the different interpretations placed by their hearers on what they have said.

The teacher is disposed to standardize his teaching and expect it to fit equally into all minds in the class. It is true this is a difficulty that cannot be wholly overcome, for no teacher is a perfect mind reader, but as the teacher grows acquainted with his pupils he will begin to note their varying individualities and adapt his questions to their varying states.

In time the practiced teacher will learn intuitively to know and respect and adapt his teaching to the individual knowledge and needs of his pupils. Whenever the teacher brings the subject into contact with the personal experience of the scholar, his eye brightens and he shows keen interest. Pupils like to hear and talk about the things they know and one secret of teaching is to keep it in subject and illustration and application well within their own experience.

All the difference between good and poor teaching may consist in the questions asked. Therefore the teacher should study this art and it may be well to practice writing out questions that bristle with points and prick the mind with attention and interest. The preparation of such questions may be an important part of the preparation of the lesson, though having written them they should be left behind as reading them to the class would break the current of interest, and good questions must have in them an extemporaneous element and quality by which they are connected up directly and vitally with the minds of the scholars and with the unfolding subject.

4. *Getting the Pupils to Work.* At the risk of some repetition we shall emphasize the point that it is an important part of teaching to get the pupils to enter actively into the discussion of the subject and ask questions themselves. Does not the pupil have as good right to ask questions as the teacher?

Good teaching is a coöperative process in which teacher and scholar mutually engage. The pupil

must meet the teacher as well as the teacher meet the pupil on common ground. Question and answer, the teacher's impact on the pupil's mind and the pupil's response should merge their minds in a common activity that will result in a joint product of truth and personal experience.

It cannot be insisted on too often and too strongly that it is not the teacher's business to do the pupil's work for him and keep him passive while he pours truth into his mind. This may be easy and pleasant and even entertaining for the pupil, but it is really doing him an injury. Because the teacher is keeping the class interested with his stories and lively talk and personality, he may think he is doing good work, whereas he may be doing the poorest kind of work and even work worse than none. The object of teaching is not simply to impart information, but to develop the mental activities of the pupil so that he can get information and test it and work out results for himself. The teacher is to teach the pupil how to see facts and relations, grasp principles and apply laws for himself. It is not his office simply to teach his own opinions and beliefs, but to teach his pupils how to use their minds so as to form their own conclusions. He is not interested in what they think so much as in how they think. Great teachers from Socrates to Dr. Thomas Arnold have always illustrated this principle.

Not less important is it that this same process should enter into the Sunday school teacher's work. He should take the pupil into partnership and comradeship with himself and carry on the whole process

of teaching on this basis and by this method. It is a process of give and take, each giving and also receiving something. The teacher himself will profit by this method, for he should learn more than anybody else and be the best scholar in his own class. We do not know anything well until we tell it. However familiar the teacher may be with the lesson, yet each time he teaches it this mutual process gives him a clearer view of it, develops latent principles involved in it, sharpens ideas, multiplies associations and illustrations and applications and brings out the picture of the lesson into clearer outline and richer color and beauty. So let the teacher be on guard against crowding too much into the pupils' minds but rather seek to draw out of them as much as possible. "Sayest thou this of thyself, or did others tell it thee?" is still the best test of both the teacher's and the scholar's work in the class.

Such teaching in the class runs back into and grows out of the pupil's study of the lesson before coming to the class. This is a point where the Sunday-school teacher is at a great disadvantage compared with the day-school teacher, who requires and can compel some study of the lesson preceding and in preparation for the recitation. In the case of a large proportion of Sunday-school scholars very little of such home study is given to the lesson, and in many cases none at all. Yet every means should be used to encourage such study. The lesson should always be assigned for the next day and a glimpse of its point and meaning can be given that may enlist the interest of the class, and they should

be urged to study it as they do their day-school lessons.

5. *The Spirit of the Class.* The spirit of the class is the general disposition and air that pervades it and insensibly controls and molds it. If this spirit on the part of either teacher or pupils is one of indifference to the lesson, preoccupation with other things, light-mindedness, levity and frivolity, it will lower the religious tone of the teaching and make any serious impression and results difficult if not impossible. It is self-evident that Sunday-school teaching should be religious in every worthy sense, pervaded with reverence and a willingness to know and obey religious truth. This does not mean that the teacher should be sanctimoniously pious and solemn and turn religion into an unearthly and repellent affair. The atmosphere of the class should be human and genial and may be lighted up with humor and spiced with wit. It should be pervaded by a democratic spirit of equality and comradeship that will put everyone at ease. Yet such liberty should never run into license that will destroy the spiritual atmosphere and purpose of the Sunday school. Conductors and performers of music consider it a lack of culture and inappreciation and insult if their auditors do not give them that undisturbed quiet in which only good music can be rendered and heard. The things of the spirit call for such quiet and are soon submerged and drowned out in the coarse noise and talk of worldly things. This also is a counsel of perfection that cannot always be realized in the average Sunday-school class, but

the teacher himself should seek to be possessed and saturated with this spirit and then he may impart it by an unconscious radiation to the class.

SUGGESTIVE QUESTIONS AND TOPICS

1. How can the teacher avoid being self-conscious before the class?
2. Illustrate the points of a good question from the questions of Jesus.
3. How can the teacher know the mind of the scholar?
4. What are some causes of lack of interest and attention in a class?
5. What are some of the more obvious faults in Sunday-school teaching?

CHAPTER XIII

THE USE OF IMAGINATION AND ILLUSTRATION IN TEACHING

We have already briefly explained imagination as the picture-making power of the mind that is exercised in its lowest degree in memory, which reproduces past experience, and in realizing objects that lie beyond the range of the senses, and, in its highest form, in creative imagination which produces objects of its own as in literature and art. It is the most powerful tool of the human mind for penetrating the world of reality and for moving the human soul. It is especially a power in the hands of the preacher, and the teacher also can use it effectively.

1. *Imagination in Teaching.* Dullness is as fatal to interest in a Sunday-school class as in a pulpit or anywhere else, and every means should be used to freshen the lesson up and make it vivid and vital to the pupils. The lesson usually contains a scene and this should be put before the class as a picture. The Bible is a highly picturesque book, full of color and action, and the teacher should endeavor to see it in this light and present it to the class, and this will make the lesson speak for itself. For the smaller pupils the lesson may be told as a story, which will set it on the stage of imagination, and the same

effect should be produced with all grades. A lesson consisting of a parable or a miracle in the gospels or a dramatic scene in the Old Testament is more than half taught when it is simply realized by the imagination. The teacher can cultivate the insight and power of seeing the picture in the lesson and so telling or suggesting it, it may be as a mere sketch in a few broad strokes, that the class will see it also.

The author once heard a teacher describe how he got some small pupils in a day school he was visiting as superintendent of the district to realize the height of a mountain. The lesson was about a mountain the height of which was given in the geography as fourteen thousand feet. The superintendent saw that the children had no slightest conception of such a height, it was a mere meaningless name to them, and they were dull-eyed and indifferent, the boys pinching the girls and the girls wanting to be pinched, and the whole class restless to the point of disorder.

The teacher herself evidently had little imaginative realization of the statement in the book and was teaching it as a mere act of memory. The superintendent now took the class in hand. There was a mountain just out through the window about a thousand feet high, which was familiar enough to the pupils. The superintendent had the children look at it, and it began to catch their interest just to be told to look at something they could see. He then told them to imagine another mountain a thousand feet high shoved up on top of it; then he told them to imagine a third mountain a thousand feet high

pushed up on top of these two; and he kept on until he had seven mountains piled up in this way. He thus had before the imaginations of the scholars a mountain seven thousand feet high and they were now sitting up and taking notice. The superintendent then took a daring leap. He asked the scholars to imagine two such mountains each seven thousand feet high and then to lift one of these up and put it on top of the other: there stood a mountain fourteen thousand feet high! By this time the eyes of the children were sparkling with interest, all disorder in the class had been absorbed into rapt attention as their heads were dizzy with the height of that mountain which they now saw almost as vividly as though it stood before them. Even the teacher herself woke up and showed some human intelligence. Imagination showed them that mountain and gave them a vivid sense of its towering height and majesty. It was great teaching that enabled them to see it and kindled that dry statement of the geography into such a majestic spectacle. Every teacher, whether in the day school or the Sunday school, can cultivate this art and do much by this means to visualize and realize the lesson.

Great teachers have possessed this art, and alumni of our colleges and universities usually remember most vividly those of their professors that had this gift and power. When the late Jonas O. Notestein, for fifty years Professor of Latin in Wooster College passed away (in 1928), it was said of him that "he made Latin almost a living tongue to his pupils,

he roused the dullest imagination to see the incidents which his authors described, he brought the old Roman world before the eyes of students, and the pictures he made them behold never have faded from their vision."

Great preachers afford vivid illustrations of this art. Mr. Beecher would often throw scenes in the Bible and religious truth into dramatic form and act them out with overpowering effect. Phillips Brooks also possessed the power of imagination in a rare degree, not so much by painting pictures and acting dramatically, for he was singularly free from anything like acting, but by suffusing his whole discourse with living reality. His biographer, Professor Alexander V. G. Allen, in describing one of his great sermons, remarks:

> The subtlety of the spiritual imagination that enabled the preacher to enter into the mind of Christ himself had the effect of reproducing the scene, as though Christ himself were standing in bodily presence before the congregation. What had taken place those centuries ago was repeating itself in the consciousness of many on that Sunday afternoon.

This describes very accurately what this type of reproductive imagination can do: it can take teachings and events of other days, even of centuries ago, and cause them to repeat themselves in our consciousness so that we realize and live them over again. Teaching that does this goes deep into the mind and heart and will long abide.

Mr. Moody also had this gift and could enter into the heart of Scripture scenes and sayings and reproduce them so that they stood out in lifelike reality. For instance, listen to this passage from one of his sermons:

> I can imagine that when Christ said to the little band around him, "Go ye into all the world and preach the gospel," Peter said, "Lord, you do not really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?" "Yes," said Christ, "go, hunt up that man that spat in my face; tell him that he may have a seat in my kingdom yet. Yes, Peter, find that man that made that cruel crown of thorns and placed it on my brow, and tell him I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him that I will put a scepter in his hand, and he shall rule over the nations of the earth, if he will accept my salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that. Tell him I forgive him freely, and that he can be saved if he will accept my salvation."

Allowing that this is carrying imaginative realism dangerously near to crudeness and coarseness, yet as spoken by Mr. Moody it must have had a profound effect upon his audience because it enabled

them to realize the truth about the forgiving nature of Christ so vividly and movingly.

These examples of what men of genius can do are not adduced as illustrations of what ordinary Sunday-school teachers are expected to do, for this might prove more discouraging than helpful, but to show the power of imagination in teaching and to encourage such teachers to cultivate and use this gift as far as they can. Everyone has this gift in some degree and by developing and using it without trying the impossible can make the most of it.

Perhaps the most common use of this picture-making power of the mind is that suffused imagination that spreads through the whole current and style of speech suggestive words and phrases that call up mental images that are vivid and alive. The difference between the interesting teacher who keeps every eye awake and sparkling with attention, and the uninteresting dry teacher, who puts everybody into a dull and drowsy state of mind, may be found just at this point. The one sends through the minds of his scholars a stream of living images, unrolls before their imagination a panorama of pictures, and the other sends through their minds a series of abstract propositions that simply sound solemn. Such solemnity is closely akin to somnolency.

Concrete words, each suggesting a visible object of sharp outline and rich color, always catch attention and convey ideas more than abstract concepts that only trained thinkers can grasp. In all writing and speaking and teaching the aim should be to use

as many as possible of these picture-making words. In telling anything we should first try to see it vividly and then tell it so that others will see it also. For instance, Macaulay wants to tell us that history has little to say about common people, but he does not put it in this abstract form. He says: "History is silent about those who held the plough, who tended the oxen, who toiled at the looms of Norwich, and squared the Portland stone for St. Paul's." Here we see the men holding the plow and cutting stone for St. Paul's cathedral, and the picture stands out vividly before us. Carlyle tells us that Sir Walter Raleigh was executed "on a cold, hoar-frosty morning," and this bit of concrete description helps us to realize the scene. The poets, of course, have this power in the highest degree. What a picture of Ruth in a foreign land Keats gives us in two lines:

> When sick for home,
> She stood in tears amid the alien corn.

Or what a picture of the setting sun does Coleridge draw with a few swift strokes in the "Ancient Mariner":

> The sun's rim dips; the stars rush out;
> At one stride comes the dark.

How sharp and clear and startling are these descriptions, how every word tells. The remarkable effect is largely achieved through the verbal imagination embodied in the very words.

This diffused imagination, while not so princely in its power as the creative as evinced in the great poets, such as Milton and Shakespeare, is yet of

high efficiency in imparting to teaching, as to preaching and writing, the qualities of lucidity, freshness, vividness, and compelling interest and attention. While some persons have this power largely as a native gift, yet any teacher can aim at it and acquire it in an increasing degree by study and practice. It is not a hopeless attainment from which most of us are shut out, but all can grow in it, and any increased degree of proficiency in this art, however small, is a real increment in usefulness as a teacher.

2. *Illustration in Teaching.* Illustrations are luminous points in speech that make it clear and vivid. An illustration is a concrete instance of a general principle, a diamond that shows what carbon is. The general principle may be abstract and vague and hard to see; carbon as a chemical element may be difficult to visualize, but a diamond glows and flashes with light and everyone sees and is charmed with it. Almost any truth ramifies the universe and turns up in myriad manifestations that may seem to have no connection with one another, but are really only different aspects of the same thing. Imagination traces these hidden links of relation, brings distant and disparate things together, and uses a familiar thing to illustrate another and less known or unknown thing. Thus Newton leaped from the falling apple to the moon as it falls toward the earth at every point in its orbit, and saw in that falling apple all the worlds falling toward their centers and thus he bound the whole universe into unity. A dewdrop is shaped on the same pattern as the globe of the earth, and the

smallest trivulet is the Grand Canyon of the Colorado in miniature.

The philosopher and poet and the man of imagination will take any common fact and trace it far and wide through the complex web of the world and in the most hidden and unexpected places will show its gleaming thread. If we cannot see the truth in one of its aspects he will show us the same truth in another aspect which is more visible and vivid, and then we may see it everywhere. This is the philosophy of illustration, which is so great a power in the hands of the preacher and teacher. Spiritual truth runs down through roots and rocks to the core of the world and out through stars and constellations to the utmost frontiers of the universe and up to God himself. Any spiritual principle can be shown to us in material form in which it becomes visible and tangible. Things on earth are copies of things in heaven. The spiritual truth that may be abstract and shadowy, hard to see and feel, may thus be made as real to us as the sights and sounds of the material world.

Jesus, as we have already seen, was a master of illustration, and it was this that made his teaching so picturesque and interesting so that the common people heard him gladly. His parables are bits of dramatic imagination which, if nothing else could be said of him, would rank him with the great dramatists. These parables make religion as real as our everyday life and will never lose their charm and power. But Jesus also sent a decree out that all the world should be taxed to furnish illustrations

for his teaching. The fish in the sea, the flower by the wayside, seed sown in the soil and birds circling in the air, the grass of the field and the vineyard on the hill, the blue sea and the majestic mountain, salt and sunshine, bread and water, the lost sheep in the wilderness and the lost coin in the house, all familiar things preached the gospel for him as he spoke, and the commonest thing under the magic touch of his hand became luminous and eloquent with spiritual truth and teaching. He thus brought religion home to the business and bosoms of his hearers and made it as real and useful, as vivid and vital to them as their farming and fishing, their baking and their building. He caused their imaginations to dress religious truth up in these everyday clothes, and then they recognized it and grew familiar with it.

This is still the business of the religious teacher, and illustrations are one of the most effective doors of admitting truth into the mind. Religious truth is not a kind of truth that stands apart and aloof and remote from the rest of life, but it is just the plain principles of common life carried up to their highest expression and application. Faith in God is the same principle of trust as faith in man, and obedience to him as the obedience of a child to its father or of a soldier to his general. The common things of life are thus the truths of religion in a lower and more familiar form, and this enables us to use the lower as illustrations of the higher.

The teacher that abounds in true and striking

illustrations is making spiritual truth visible and tangible, picturesque and beautiful, so that it is as real to his pupils as their daily round of life in the home and school, or in the office and factory. He is kindling luminous points in their minds or sending through them a series of pictures that keep them alive and alert and make the truth stand out before them in living reality. A lesson that is not illuminated with illustrations is apt to be abstract and dull, but one that is thick-set with the diamonds of concrete instances of its general principle or doctrine will sparkle with interest.

As to where to get illustrations, it is best for every teacher to get them for himself. Illustrations out of cyclopedias of illustrations, "canned" illustrations they have been called, are generally stale and lack real aptness and are to be left in the can and the can left in the study or thrown out the window. The poorest illustrations are often stories, especially those that are dragged in screaming by the hair, to make them serve some part they do not want to and cannot fulfill. Great preachers are chary of them. Phillips Brooks probably never told a story in his life in a sermon, and one will look for them in the sermons of Dr. W. L. Watkinson, one of the greatest masters of illustrations of our day, in vain. Stories are apt to be unreal, of doubtful authenticity, and probably colored up by the preacher or teacher himself, and the hearers begin to have a suspicion they never happened. An incident out of one's personal experience, or an historical reference or event of definite date, may be very effective, but a

mere story-teller either in a pulpit or in a Sunday-school class is likely to be shallow and he may even become a bore.

The best illustrations are picturesque instances of the principle being presented from nature, science, art, literature, and daily life. A teacher with spiritual insight can learn to see tongues in trees, books in the running brooks, sermons in stones, and good in everything. All nature glitters with them as thick as dew on the morning grass, and they stare the teacher in the face. The most effective illustrations out of life are concrete bits of daily happenings. Nothing is so interesting to man as man himself, and so a lesson should be crowded full of the living reality and warm breath of human life. Literature, which is human life painted by masters, or is life crystallized into clear and beautiful forms, is always a mirror of illustrations, and the current literature and even the daily newspaper may furnish them in abundance. When Isaiah, to illustrate the greatness of God, exclaims, "Behold, he taketh up the isles as a very little thing," the teacher can give an account of the explosion of the isle of Krakatoa thirteen square miles in area, near Java in 1883, which was literally blown into dust and scattered on the winds around the earth, the explosion being heard from two to three thousand miles away, destroying 37,000 lives, sending waves across the Pacific that rolled in destruction upon the coasts of South America, and reddening the sunset skies for several years. Such an impressive event enables us to realize more vividly how God "sitteth

upon the circle of the earth," [1] and picks up the islands as pebbles and blows them away as dust. The resourceful teacher will be on the outlook for good illustrations and may keep notes of them, and by this means have "his quiver full of them." [2]

Illustrations should spring right out of the subject itself and be fresh instances of it, like blossoms out of a rose bush, and should not be artificial creations tied on from the outside. And a good illustration as a rule is like a tack, short and sharp, with a point that goes right in and sticks. An illustration that is long and complicated in the telling may become tedious and distract attention from the subject to itself; and thus it stands in its own light and defeats its own end. In fact, illustrations should never be introduced for their own sake, such as their brilliance or beauty, but only as they contribute to the clearness and interest of the subject. The best illustrations are not those that come marching into the lesson blowing a trumpet or beating a bass drum, but those that crack like a rifle, and then the bullet speeds to the mark and the work of the illustration is done.

Should humorous illustrations be used in teaching? Why not, if they help to illuminate the lesson? There is humor in the Bible, Jesus used it, and it is a universal principle running through all life. There must be the sense of humor in the mind of God, or he would not have given some of it to us, and there is surely plenty for him to laugh at in our human world and even in our religion. Teaching a religious

[1] Isa. xl. 15. [2] Isa. xl. 22.

lesson should be serious, but not too solemn, especially with long-faced sanctimoniousness. The funereal air and tone of some preaching and teaching have made religion unpopular and repellent to the young and even to some older people. Religion is good cheer, the gospel is good news of great joy, and it has affinity with all bright and pleasant things, sunshine and flowers, music and gladness. We ought to take our religion seriously, but not too seriously. It has a lighter side which should not be refused its place. A dash of humor in an illustration or phrase will often relieve the strain of teaching, relax the feelings, and give the pupils a sense of rest and a fresh start.

And, besides, humor and sarcasm and irony are often effective in putting points or answering objections or exposing fallacies, as is often seen in the Bible itself. Jesus was a master of this mode of speech and many a hypocritical Pharisee recoiled from his presence with the sting of his tongue upon him. Great preachers also, such as Beecher and Spurgeon, were full of humor and it bubbles up out of their sermons like sparkling water out of a spring and gives them freshness and zest. Of course humor ought not to be used so as to raise a broad laugh and destroy the sense of reverence and worship in the class, but within proper bounds, that are largely discerned or instinctively felt by a sense of propriety and good taste, humor has its place in teaching and helps to proclaim the gospel.

In closing this chapter on the use of imagination and illustration in teaching, the author feels moved

to pay a personal tribute to the greatest teacher he ever had in his seminary course and probably the only man of genius he was ever personally under, Dr. Archibald A. Hodge, Professor of Systematic Theology in the Western Theological Seminary (1864-1877), and later in the same chair in Princeton Theological Seminary (1878-1886), where he succeeded his father, Dr. Charles Hodge. The outstanding feature of Dr. A. A. Hodge's teaching and preaching was his power of imagination and especially of illustration. He had relatively small acquaintance with books and never needed to go to them for ideas much less for illustrations. His own luminous brain swarmed with ideas and constantly emitted sparks of illustrations by which he explained and lighted up any subject he was teaching. These illustrations always seemed to be spontaneous, the unpremeditated flashes of the moment. He picked them up right around him, anything his eye lighted on would be made to illustrate any point he was presenting. His room fairly coruscated with these illustrations that were always to the point in illuminating the lesson. The deepest doctrines and most abstract things in theology were made understandable by this art. If he could not make it clear to our minds by one illustration he would try another, and never seemed to run short or be at a loss for an apt comparison of the point with some familiar thing. He never used stories and hardly ever used anything out of a book, for his own brain was his library crowded with the results of his own original thinking and observation. All this made his recita-

tion room a place of delight, as entertaining as a popular lecture, and if a student even had pores in his skin he could hardly help but absorb a good deal of theology out of the contagious atmosphere and crackling mental electricity of the room. In his preaching also this power of both imagination and illustration came out in great splendor and made him one of the great preachers of his day. This power was a gift with him, though he developed and disciplined it; and while we ordinary preachers and teachers cannot rival him in this respect, yet we also have each at least one talent which we can develop and use, and it will greatly increase our efficiency in preaching and teaching the Word of God.

SUGGESTIVE QUESTIONS AND TOPICS

1. What is the place of imagination in life?
2. What is fancy?
3. Give some instances from the Bible of striking uses of the imagination.
4. What are some dangers in trying to use the imagination?
5. How can we cultivate the imagination?
6. What are the good and what the poor points of an illustration?
7. May we use too many illustrations?

CHAPTER XIV

PLAYING FAIR WITH THE PUPIL

The title of the chapter implies that the teacher may be unfair toward the pupil, and there can be no doubt of the fact. Many students in all grades of schools have memories more or less unpleasant of unfairness on the part of teachers, and such memories linger long and mar an otherwise good record. It is not surpising that teachers may and do err at this point, for at best they are human and are dealing with humans, and the relation of teacher to pupil is peculiarly complex and intimate and gives occasion at many points for mistakes in judgment and tact and infirmities of temper and temperament. In this chapter we can only touch on this difficult matter at several illustrative points.

1. *Courtesy.* The relation of the teacher to the pupil is largely one of disposition and spirit and cannot be expressed in definite words and rules. A general matter in which the teacher should be careful to play fair is personal courtesy. This word expresses the practice and spirit of court life where the rules of proper personal treatment are very strict and yet where the outward form may come to be the chief thing and the inward spirit may be one of jealousy and enmity. The spirit, however, is the

main matter and the outward form may lack artificial politeness and polish and yet be inwardly sincere and gracious. The attitude of the teacher toward the pupil should be that of respect for his personality manifested in kindly considerate treatment. Of course it should be free from any tincture or suggestion of regard for social standing, and any special deference toward those that are supposed to come from better homes and any slighting disregard for those from poorer ones is as impertinent and offensive in a Sunday-school teacher as it is unchristian. Rich and poor, cultured and vulgar, are to meet on a level in the same human atmosphere in the Sunday school, and any consciousness of such distinctions as far as possible is to be kept out of the minds of the pupils, and the teacher is to be unconscious of them. Consciousness of such distinctions is itself a lack of culture and a degree of vulgarity.

Time and again we hear of instances in which pupils have left or been withdrawn by parents from the Sunday school because they were made to feel their inferior social position and were thus humiliated. Such a spirit in a class and especially in a teacher contradicts the whole teaching of the gospel of Christ and is disloyalty to him. The teacher will need to be watchful and tactful at this point, to give no ground for this offense and to give to all members of the class such treatment as will guard and regard their self-respect and sense of social justice. Of course jealousies and social friction are likely to arise in a Sunday-school class, for it

is a little world infected with all the social currents and class spirit of the great world. The pupils come from homes where they have absorbed such views and feelings, and the teacher has no superhuman power of overcoming them, but a right spirit and tact on his part will do much toward allaying them and promoting common good will.

The teacher should be careful to let escape no criticism that singles out members of the class for his displeasure. The relation of the Sunday-school teacher to the class is a more delicate one than that of the day-school teacher in that the one does not have the authority and control of the other and must hold his class almost wholly on the ground of his personal relations with them. By a suggestive word or act he may alienate a pupil in a way that cannot be erased from the memory and may cost the teacher his further usefulness with that member of his class. This whole matter of the personal relation of the teacher to the pupils is largely one of temper and temperament and is to be expressed and controlled not by the position but by the disposition of the teacher, not by rules but by spirit, and may be summed up in the statement that the teacher of the gospel of Christ is to have and show the spirit of Christ. "If any man hath not the spirit of Christ, he is none of his," and of course he cannot be a teacher of his gospel.

2. *Interest in the Pupil.* There is something deeper in teaching than question and answer, the impartation of knowledge and intellectual stimulation, and that is the spirit of vital sympathy and

fellowship that should bind the teacher and pupil together. If they sustain only an external official relation, it will yield little profit to either and may be attended with unpleasant friction and even galling bondage. The Sunday-school teacher especially should be interested in the pupil and be enthusiastic and absorbed in the work. If teaching is to him only a perfunctory duty it will be drudgery; but if it is interesting and inspiring it will be a delight.

This opens a wide subject in itself on which only a few suggestions can here be made. The teacher should study not only his lesson but also his pupils; he should study their characters and circumstances, get into the secret of their lives, and the study will develop unexpected interest and even fascination.

All children and people are interesting when we have the insight to see into them. It is sometimes thought that the mass of human beings are a dull plodding crowd and that only a few bright minds are worth our notice. This is a great mistake. Nothing is uninteresting if only we have the eyes to see it. Men of genius see this and base their art upon it. Ruskin wrote one of his noblest lectures on the yellow iron stain he saw on the marble rim of a fountain in the town where he had been invited to speak. Huxley has a profound lecture on "A Piece of Chalk" which he held up before an audience of workingmen and with it as a guide led them out under ancient seas and opened their astonished eyes to a world of which they had never dreamed, and a French

author has written an entertaining volume on *The Story of a Stick*. Ruskin says of Turner:

> One hour he is interested in a gust of wind blowing away an old woman's cap; the next he is painting the Fifth Plague of Egypt. A soldier's wife resting by the roadside is not beneath his sympathy; Rizpah watching the dead bodies of her sons not above it. Nothing can possibly be so mean that it will not interest his whole mind and carry away his whole heart.

If these things properly studied are so interesting even to men of the highest genius, how much more are the children in our Sunday-school classes.

The fictitious characters that move across the pages of a novel, whom we follow with such interest, are just such persons as move around us in real life; only the novelist has the genius to see their interesting traits and portray them for us. Sir Walter Scott said that there is romance enough in every life for a three-volume novel. So we are not to think that we are to go far and hunt for some exceptionally bright person or child to find one worthy of our sympathy and study, but just take the next man or woman or child and study that life, get into its inner experiences and secrets, and there will be unearthed an unexpected wealth of fascination. Your next-door neighbor may be just as interesting as the Queen of England; at least she is more accessible. If we were to take the first little ragged urchin we meet in the street and could get into his heart and see his thoughts and plans, his joys and

sorrows, his originalities, the unique things in that little breast that never were before, we would see that which would fascinate us and teach us great lessons, throw us into laughter or fill our eyes with tears.

This interest inherent in every individual life, even the most commonplace one, is vastly heightened by the immortal and infinite worth of every soul. Personal gifts and traits of originality, interesting individuality, and even genius are superficial and unimportant in comparison with the deep and lasting worth common to all men. "One ruddy drop of human blood the surging sea outweighs," says Emerson, and any humblest child embodies worth surpassing all the jeweled coronets of the world. The sculptor or painter commits his ideas to and spends infinite toil upon perishable materials, he is only shaping crumbling stone or coloring frail canvas, but the teacher of a child is shaping immortal spirit and helping to produce a portrait of a soul that will outlast the stars and be set in the gallery of eternity. If we can have some appreciation of the infinite value of our scholars we shall at least take such interest in them as the artist does in his evanescent work and build ourselves into their souls. No teacher knows what he is doing, how far into the future he is reaching when he is training a child. An old German schoolmaster always took off his hat to each new boy coming into his school, never knowing what spark of originality or genius might have been mixed in his newly molded brain. When Erasmus came out of that school his prophetic

instinct was justified. Never despise a child, for in it sleeps some of the nature and worth of God.

Teachers, study your pupils. Get into their inner life and explore their individuality. You will thus get interested and even absorbed in them and your duty may be transformed and transfigured from drudgery into delight. You will learn to love your pupils and begin to see their unique and immortal worth, the divine possibilities in them. You will look on them as Jesus did when he received them as they rushed into his arms and saw in them the spirit and pattern of the kingdom of God. Then you can teach them and have influence over them, and the vital touch of your life on their lives will be the means of imparting to them the spirit of Christ and making them his.

3. *Patience and Sympathy.* The importance of the teacher's being patient and sympathetic with the pupil deserves emphasis. The teacher stands at a higher level and in a somewhat different world from that of the pupils and it is easy for him to grow impatient with one that may be slow of understanding or indifferent and absorbed in other things. The teacher should not grow impatient and discouraged with such a pupil and show his irritation by any slightest word or act; rather he should see an urgent opportunity and take time and try to get into that pupil's state of mind and catch his interest and lead him into light. The trouble may not all be on one side, and the teacher himself may lack insight into the pupil's mind so as to adapt his teaching and questions to his mental state. There

is a key that will unlock the door of any mind and the teacher should patiently and sympathetically seek to find it. The dull pupil's mind is the wise teacher's problem. The very stupidest child may wake up and richly repay such sympathetic study. Or if the trouble with the pupil is indifference and levity and behavior bordering on misbehavior, again the teacher's problem is to control the situation and win the pupil. Sometimes such cases can best be reached and controlled by a private word at the close of the class or during the week when even a recalcitrant scholar may be more amenable to a kindly word of admonition. Of course misbehavior in a class may go to such a length that disciplinary measures must be resorted to and, if needs be, the pupil dealt with by the superintendent or the pastor. But any failure to awake the attention and understanding of a dull scholar or to subdue an unruly one should lead the teacher to consider whether the failure may not be due, at least in some degree, to himself. The teacher owes it to the pupil to play fair with him even when the pupil does not play fair with the teacher and should go to the last limit of patience and sympathy and reason in dealing with him.

4. *Respect for the Pupil's Intellectual Rights.* We touch a deeper and very vital matter when we say that the teacher should respect the minds and mental rights of his pupils and encourage them to do their own thinking and draw their own conclusions; they should be taught to feel their intellectual responsibility and respect their own judgment. This

rule and spirit does not apply to very young children, who must be taught in both the day and the Sunday school largely on the ground of the authority of the teacher; yet independent thought should be awakened as early as possible. It is also true that the authority of the teacher enters in some degree all the way through the process of education, and the Sunday-school teacher is not neutral and colorless in his religious teaching but has personal convictions and faith and he has a right and it is his duty to impart these to his scholars. Yet imparting does not mean imposing them. Religious faith is not genuine faith until it becomes the personal conviction and experience of the pupil, and still its test is, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Any spirit in the teacher that discourages and suppresses independent discussion and thought is a mistake and may be a serious injury to the pupil. It is possible by such means to plant seeds of doubt in young minds and send them as incipient skeptics right out of our Sunday schools. While of course any irreverent and rationalistic spirit should not be suggested, yet pupils should be encouraged to search the Scriptures, whether these things are so,[1] and to prove the spirits, whether they are of God.[2]

The most beautiful instance on record of how to deal with religious doubt is Christ's treatment of John the Baptist's doubt of Jesus as the Messiah,[3] to which we have already referred. When John fell into doubt about whether Jesus was the Messiah

[1] Acts xvii. 11. [2] I John iv. 1. [3] Matt. xi. 2-19.

and sent a committee to interview him on this point, the answer Jesus sent back was, "Go and tell John the things which ye hear and see." This answer is one of the most remarkable things in the New Testament. Jesus did not blame John for his doubt and tell him to stop thinking and hush up his doubt. Neither did he give a dogmatic answer to his question and settle the point for him. He simply sent John more facts and told him to think out the answer for himself. Jesus was not afraid of reasoning and doubts in his disciples: he only wanted them to reason enough and to reason their way through to right conclusions.

The long personal interview Jesus held with Nicodemus is another beautiful instance of how to deal with doubt in private. Nicodemus was troubled about the mysteries of religion, and Jesus did not deny these mysteries, but in great patience he explained to his night visitor the elusive nature of the new birth and smoothed the way for the influential rabbi and secret searcher after truth to become an open disciple, which in time he did. The sympathetic teacher or pastor is at times consulted by troubled believers and even by unbelievers, and he should endeavor to win their confidence and meet them on their own ground and lead them into truth and light. Thus Jesus, the master Teacher, played fair with John the Baptist and Nicodemus and doubting Thomas and at this point left us a fine and noble and perfect example.

How to deal with the doubt of our day is one of the problems and responsibilities of Sunday-school

teachers, especially of adult classes. The currents of modern thought are flowing through the pews of the church and even through the classes in the Sunday school and there may be more doubting hearers and scholars than we know or suspect. The teacher needs to study and understand the nature and causes of this doubt and then face it frankly and fairly. He needs to know how to diagnose the various conditions and forms of doubt and to apply the appropriate remedy. Especially does he need to beware of treating doubt with uninformed or dogmatic condemnation and harshness, branding it with a burning mark of guilt, but he should deal with it patiently and sympathetically as an honest state of mind. In too many instances the doubter is driven deeper into his doubt by unintelligent or unsympathetic or unfair treatment. Some of our best informed and most thoughtful pupils may be wrestling with doubt and they cannot be browbeaten out of it and forced into faith by dogmatism, much less by blatant ignorance of modern thought. What the doubting questioner often needs is what Jesus sent to John: more facts and light that will give him a larger view and lead him into closer fellowship with Christ. Especially should the doubter be led to follow Christ as far as his faith can go, and such obedience is often a solvent of doubt and surely leads into clearer faith. As one walks the path of service his doubts often disappear as mere shadows in his own mind and he emerges into the light. At this point the teacher is under solemn obligation to play fair with the pupil.

5. *Leading Pupils to Christ.* What is it for? is the final test to which everything must be brought. What is the object of all our work in the Sunday school? Again let us face and answer this question, which the teacher must ever consider or he is not playing fair with his pupils. They know what he is there for and what they are there for and that he is failing in his main duty if he is not endeavoring to lead them into the Christian life. The object of the Sunday school is not mere instruction and education, as it is in the day school. It is conversion to Christ and training in Christian character and service. Teaching the Word of God is a very important means, but it is only a means to this end.

This end should dominate the work before the class and yet it should not be made too obtrusive. The personal application of the lesson requires wisdom and tact. It is not wise to be constantly forcing a spiritual and personal application out of every fact and detail. It is possible thus to make the subject of personal religion distasteful to pupils and defeat the very end of teaching. Yet the instruction should always have a practical drift and suggest personal duty, and its application in conversion and commitment should be in the air as the point and expectation of the whole process of religious education.

Every motive should be brought to bear upon this practical personal end and action, and especially should the Christian life be presented in its true light as life more abundant, full of liberty and joy, and not as a narrower life which always wears a

somber aspect of restriction and gloom. It should be presented as a duty, but as a glorious duty which is the fullest and richest life, containing the most freedom and joy, power and peace.

In order that the teacher may make his work effective in leading pupils to Christ, he should endeavor to reach them individually by personal and at times by private word and influence, and he can find or make opportunities for doing this. Jesus found Philip and Philip found Nathanial: that is the way the kingdom started to grow and has been spreading ever since; each convert found the next, and thus the golden chain has lengthened down to our day when someone found each of us. Jesus in healing people generally touched them; he singled them out and came into personal vital relations with them. When he was about to feed the five thousand, he did not attempt to deal with the multitude as an unorganized mass, but he had them sit down in ranks of hundreds and fifties: he cut out his work, he had the people arranged so that he could get at them one by one. In our teaching we too often seem simply to throw the bread out upon the class instead of handing it to them one at a time. We need to get close to our pupils in personal and private relations in which we can get them one by one.

The teacher as surely as the preacher is called to convert souls and develop them in Christian life. Any lower view or frivolous spirit in a Sunday-school teacher that interferes with this mission is pitiful blindness and failure and is playing false

with the pupil. The teacher should strive to have a passion for souls that will be a deep impelling power and transfiguring spirit in his work. He that winneth souls is wise. Then and not till then will the final end of Sunday-school teaching be realized and the teacher have a right to feel that he has played fair with his pupils.

SUGGESTIVE QUESTIONS AND TOPICS

1. What is unconscious influence?
2. Is courtesy contagious in a class?
3. What is the Bible view of the worth of every human being? What did Jesus teach on this point?
4. What does impatience in a teacher show?
5. When is doubt blameworthy and when is it not?
6. Name other ways in which the teacher may not play fair with the scholar.

CHAPTER XV

LEARNING BY DOING

The importance of turning thought and emotion into action, doctrines into deeds, has ever been emphasized in all fields of education, and it is especially so in the religious field.

1. *Doing the Best Teacher.* Knowledge remains in the region of vague abstract theory until it is realized in experience which deepens and intensifies and practicalizes it. However necessary is the theory of an art, it does not become skill until it is practiced. One may master the technical theory of music and yet not be a musician, and no one is a skilled mechanic who must think about how to hold his tools. Practice ever makes perfect by transmuting theory into unconscious habit.

Expression reacts upon impression so as to deepen it and make it more definite. Doing is ever the best teacher because it forces us to have a clear understanding of what we are trying to do and crystallizes our vague knowledge and efforts in the molds of habit. This is especially true in the field of ethics and religion where doctrinal instruction has little value until it is turned into living experience in character and conduct. "If any man willeth to do his will, he shall know of the teaching." [1]

[1] John vii. 17.

It is not less important that feeling should also be turned into conduct in order to utilize and permanently retain its value. Feeling indulged in for its own sake, whether it be sensual or spiritual, may yield a momentary satisfaction, but it quickly evaporates and may leave no vestige of value, or rather it may indurate the sensibilities so that they lose the very power of feeling and become cloyed and wearied with satiety and hardened into insensibility.

Professor James's third rule for forming habits, to which we have already referred, reads: "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of habits you aspire to gain." This warns us against indulging in emotions and making resolutions without turning them into conduct. Such wasted emotions weaken the will and wither the sensibilities and make it more difficult to feel and act the next time. Some people like to indulge in emotion as a sentimental luxury. They even like to cry—provided it does not cost them anything in the way of service and sacrifice.

> The habit of excessive novel reading and theater-going [says our psychologist] will produce true monsters in this line. The weeping of a Russian lady over the fictitious personages in the play, while her coachman is freezing to death on his seat outside, is the sort of thing that everywhere happens on a less glaring

> scale. . . . There is no more contemptible type of human character [he further says] than that of a nerveless sentimentalist or dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete manly deed.

Act! act! is the urgent admonition of this rule. Do not think that mere fine feelings or good resolutions have saving virtue or any virtue in themselves, but turn these streams of energy upon the will and set life going in practical obedience and service.

The church may be put in the same class along with the novel and theater as a means of kindling emotion and then giving it nothing to do. This is one of the dangers of revivals—much speaking and shouting and excited feeling and little doing. This is even one danger of listening to sermons—much hearing and little doing of the word. Some people are so sermon-soaked that they shed all religious truth and do nothing under and after the most moving appeals. And this is equally one danger of the Sunday school. It also is a means of instruction and of stirring the emotions of the soul, but if the process stops at this point, however well it is done it avails little or nothing and may make the last state worse than the first.

2. *Can This Be Done in the Sunday-school Class?* How the teacher can achieve this end in the Sunday-school class is one of the most difficult, as it is one of the most important parts of his work. Much depends on the whole spirit and method and aim of the teaching and it cannot be prescribed in definite

rules. Each teacher must study this point and problem for himself and much depends on the individual conditions of the class.

One important point is to endeavor to enlist the pupil in the interest and work of the class, a point we have already referred to but will emphasize it again. The teacher must be careful not to do too much for the scholars in the way of explaining and applying the lesson, treating them as mere receptacles into which he is to pour his teaching, or as plastic molds to be conformed to his mind. They are to enter with him into the process of studying and interpreting and applying the lesson so that teacher and pupil will be co-workers. The pupils should be encouraged and helped to study the lesson before coming to the class as in the day school. Special points in the lesson or books about the lesson can be assigned to individual members for them to study and report on them. And in the discussion of the lesson liberty and encouragement should be given to the scholars to contribute their ideas and experience and to suggest their own ways of applying the lesson. This point may not go far, but it may make the wide difference between a passive if not stagnant state of mind in the class and one that is active and responsive and not only receives from but also gives to the study of the lesson. Expression is one important part of knowing and doing, and the wise and skillful teacher will draw this out of the class. And it should be in the very air of the class that truth is in order to goodness, that the very purpose and point of religious

knowledge is to shape conduct, and this should be the constant attitude and expectation of teacher and pupil in the whole work of study, though it may not always be expressed.

3. *Project Teaching.* Every teacher knows how quickly a scholar is aroused out of indifference and dullness or mischievous restlessness into eager and interested activity when asked to do something, even though it be nothing more than to poke the fire in the stove in a country school, or in a town or city school to straighten a picture on the wall or bring a book from the library. Every boy and girl is full of ideas and energies that are urgent to be released in doing things, and one secret and aim of education in all grades and fields is to set these energies free in directed channels toward worthy ends. Life is activity from amœba up to man and on up to angels and God, and education is to prepare for it. One mistake of our educational system, schools and teachers and books, is that they have interposed between the pupil and life a series of means that often seem and are remote from and unrelated to the end in view. The savage is perfectly educated for his life in the jungle without any schools and books because from infancy he is immersed in the life of the tribe and lives it by immediate experience so that his education is inbred and grows with all his growth. We have thrust books and schools between our children and the life they are to live and are now living. Books, as we have said, harm us when they are simply a means of letting other people do our thinking for us, and schools

may render this same ill service by substituting technical means of education for educated life itself.

The increasing realization of this danger has led the educational world to seek to bring education in the schools closer to life itself and to identify it with life. This general idea and aim is known as the "project method," which is coming into wide use and has developed a considerable literature of its own. Like any new method it is in danger of being misunderstood to the point of ridicule and also of making mistakes and even of running into folly while it is finding its feet and feeling its way. In truth it is not wholly or even mainly new but is old in its fundamental principle, yet it is coming into new appreciation and application.

The term "project" is derived from the industrial and business world where any undertaking, such as erecting a building or constructing a railway, is called a project, that is, something that is projected, or "thrown forward" as the word means, as a purpose and plan into the future. Thus we read of the "Nicaragua Canal project" and the "Boulder Dam project," and so on. The same idea applies to all our personal plans, even the common everyday things we propose to do. This process carried into the school means that the pupils are set to doing things instead of simply reading and studying about them. This word "about" is a separating word that is often mischievous in education. We may study "about" geography or geology or chemistry and yet have little real knowledge of these subjects themselves; and in the same way we may know much

"about" the religion of Jesus and yet have little of the religion of Jesus himself, a distinction long ago pointed out by the philosopher Lessing. The project method endeavors to connect more closely knowledge about religious life with life itself or rather to identify learning and doing by merging them in one process right in the school.

This method begins in infancy with the play of children, for the play of the child with its dolls and dishes is its real life as serious and significant with it as are the mother's doings with the child itself. It next goes into the kindergarten where the teaching is carried on by doing with no books and little verbal instruction. In the public schools from the primary grades up to the university and professional schools the method comes more and more into play. Studies are carried on in laboratories and museums and in field work where facts and laws are handled and studied at first-hand. A class in geology will go out and investigate some selected fact or field, such as a river valley or a mountain, and actually see and interpret nature for themselves. The same principle is carried out in all fields, physical science, medicine, sociology, civics, government, national and international affairs. The method may come to its climax in the writing of a thesis by a candidate for a degree in which he endeavors exhaustively to investigate a subject and his thesis is supposed to be in some measure an original contribution to it. This realizes one ideal of education which is not simply to acquire and repeat other men's knowledge but to develop and make original knowledge.

Religious education, like religion in general, is inclined by reason of its conservative nature to be somewhat slower in its advancement than general education and so it has lagged behind the day school at this point. It has maintained the older authoritative dogmatic teaching while the day school has moved forward into the truer psychological and pedagogical methods of teaching by doing. The result is that the day school is more popular than the Sunday school. Instances have occurred in which pupils have been given the opportunity of leaving the day school for attendance at a week-day religious school and have preferred to remain in the day school, and the week-day religious school has been known to change its hour so as not to come into competition with the day school. One reason for this preference is that in the Sunday school pupils are "taught," while in the day school they are given something to do.

The project method, though not always called by this name, for the word has been somewhat overworked and has acquired some degree of prejudice, is invading the Sunday school and in many instances has taken possession of it. When now we are asked what this method is, the answer is not so simple as some would like, which may be one reason why they do not like it. It should be said that it is not a single definite method but rather a principle or point of view which admits of endlessly varied adjustment and application. Obviously it must be adapted to the various grades of pupils in the school and its application is one thing in the primary

department and another in adult classes. The idea of the method in each case is as far as possible to devise a program that will give the pupils something to do that is not simply something "about" religion, such as an illustration and especially a fictitious or fanciful illustration, such as may be conveyed in a story, but a concrete instance of religion itself. The aim of religious education being religious character and life, the project method projects the scholar into religious action in the most real and vital sense of the term.

Sometimes the point of the Scripture lesson itself can be projected into life. Is the lesson an instance in which Jesus healed the sick? Are there not cases of sickness known to members of the class and cannot they be induced to go, or, better still, can they not be so filled with the spirit of Jesus that they will want to go and visit them and minister to them in such ways as will cheer and help them? We hear much of the "social gospel of Jesus," and the same social problems are with us. Can we not get pupils not only to see these problems but also actually to apply to them in some measure the same spirit and treatment that Jesus applied to them? It is easy to teach kindness as a duty, but how much more effectively is this truth realized if we can get pupils to be kind to the boy out of the tenement around the corner or out of the slums only a few blocks away? If the lesson teaches that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction," it would be easy to organize a project to carry this right out

into life; and if the teaching further adds to this definition of religion, "and to keep oneself unspotted from the world," even this requirement might be put in the form of a project or agreement among members of the class to carry it out.

We must ever keep in mind such statements as, "Psychologists agree that passive experience does not educate," and that of John Dewey: "There is nothing in the nature of ideas *about* morality, of information *about* honesty or purity or kindliness which automatically transmutes such ideas into good character and conduct." The project endeavors to meet and overcome this inherent weakness in mere ideas and words by getting them into active service and experience in life itself.

Some projects may grow out of the Scripture lesson, but others may be devised and carried out by the class or whole school that are specific applications of Christian teaching and yet are not connected with the lesson of the day. Space would not permit naming and explaining such projects which are as numerous and varied as the aspects and problems of life itself, and "home-made" projects or those that fit the conditions and appeal to the experience of the class are often the best. There are many things to be done in the school itself, such as getting up picnics, socials and entertainments, that classes can do. Dramatics have now invaded the Sunday school in the form of religious pageants and plays, and a class can prepare and give one of these; if the pageant or play is an original one by the class itself, it is thereby all the better.

The very spirit of the project is that it is projected out of our experience into our own life as a voluntary and purposeful plan and aim and thereby it directly enlists our own interest and enthusiasm. This throws the teacher and class back upon their own resources to discover and carry out projects that will be practicable and wise and will immerse both teacher and class in life itself. This will tax their inventiveness and give added zest to the work. It is not an easy but a difficult method to find, but it is easy to follow when it is found. It turns duty from drudgery into delight, the delight of doing things, and into the freedom and joy of the spirit.

There are excellent books on this method, one of the best of which is Edward L. Shaver's *The Project Principle in Religious Education.* It gives a list of one hundred suggested projects for the Sunday school and then devotes special chapters to projects for beginners, primary children, junior boys and girls, intermediates, young people, adults, for departments and for the school itself, covering the whole life of scholars in the school, church, home, companionships, choosing life vocations, civic affairs, racial relations, industrial problems and tangles, missionary work at home and abroad, political life, running out into world problems of justice and brotherhood and peace. In a word the project method can be made to cover and embody and realize the whole Christian life and to sweep its great circle around the globe. It thus carries the Sunday school right into the church and enlists it in

all the church work and makes efficient church members. The church itself in its boards and agencies is carrying on projects and this method in the Sunday school not only prepares pupils for but identifies them with the work of the church. It may go far toward abolishing or abating all divisive lives separating education and life into different fields and areas by merging them into one means of education and into life itself. This takes the Sunday school out of the region of the abstract and unreal, remote from life, and lifts it into the complex but unitary life that is flowing through our public schools and through the community and nation and world. Of course the method has its dangers and may run into excesses or unwise and wasteful and futile attempts to carry it out, and it needs to be guarded and guided; but it is a right principle and method and one of the most fruitful in the whole field of education, secular and religious.

Dr. Shaver brings out clearly the fact that Jesus followed the project principle and method himself in educating his disciples, and we close this subject with a quotation from his book:

> Instead of setting up a formal school with classrooms, regular meeting hours, and note-taking material, and then lecturing, drilling, and holding examinations, he went on with his task of building the Kingdom. He chose twelve that they might be with him, associates in the great enterprise. As they went about with him they saw him do whatever love prompted. At

first their part was small. They passed the bread and fish, they cared for the physical details. But they "observed" the way Jesus worked. Then they were sent out to try "two by two." Finally he gave them the entire responsibility of carrying on the work which he had laid down. Their lessons, their ideas, were gained in connection with real, first-hand experiences into which they were led because they were his associates. He talked to them, of course. But it was always about reality, about life; in most cases it had to do with an experience through which they were passing. No formal definitions or logically arranged system of ethics was left to be memorized. He suggested a prayer when they asked for it. It was not words which he wanted them to learn; it was rather a way of life. He planned that they should get the complete experience. It took him several years; even then, they were not thoroughly habituated to it. One failed entirely. Another grasped some time later the idea that all peoples were alike in the sight of the Father. How much we could learn about character-development methods if we studied the simple but effective means used by the "Word, who became flesh and dwelt among us"! It was what he did day after day that taught the disciples. The words he used were spoken to clarify and enlarge upon the experience they were having.[2]

[2] Pages 51-52.

4. *Learning by Living.* Danger lurks everywhere and the wisest ways in all fields must be watched. The project method, excellent as it is, is yet attended with the danger that it may lead us back into doing things "about" religion rather than into religion itself and thus cause us to fall into the very pit we are trying to avoid. It is the danger that attends all forms and means of worship: we may slip into the use of the means as an end in themselves; ornamenting the cup but drinking no water; constructing orthodox creeds and building beautiful churches and engaging in artistic worship that gratifies all the senses, and yet these may all be outer husks that do not feed the soul. Formalism runs to seed in Pharisaism, and this has always been the danger and not infrequently the death of true religion.

A Sunday-school class may get interested and excited in devising and carrying out some religious project, such as providing for a poor family or visiting the sick or supporting a foreign missionary, and yet may be doing this as a bit of work that affords an opportunity for social companionship and pleasure. It is not easy to draw the line between that which is truly religious and that which is simply pleasantly social, but the point must be guarded that we do not stop with that which is merely social and do go on into the spiritual. This brings us once more to the intensely practical fact that religion is creed wrought into character and carried into the whole life, a spirit that diffuses itself through all our

days and duties and shapes them all as the seed shapes the tree and the fruit.

This ideal makes all life religious, whether consciously so or not. We are not religious only when we are doing some religious thing, but when we are doing any and all things in the spirit of faith and faithfulness. Such is the plain and constant teaching of the Bible all the way through, and it finds concrete expression in Paul's principle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [3] This does away with the fallacy and falsity that religion is something we need attend to only at particular times and in particular acts, such as going to church and carrying out a project in the Sunday school, and makes it a spirit that pervades and controls all life. It cannot be confined to certain days and deeds and practiced by itself, any more than one can thus separate his honesty or truthfulness from his daily life and practice it by itself in some secret place.

This fact must be kept before the minds and wrought into the hearts of our Sunday-school pupils, or all our teaching is vain. It is an idea that must be instilled into them so that it will go with them and act automatically in them wherever they go and whatever they do. Dr. L. P. Jacks reports and commends the reply a schoolmaster made to one who asked how they taught religion in his school. "We teach religion all day long," he answered. "We teach it in arithmetic, by accuracy. We teach it in

[3] I Cor. x. 31.

language, by learning to say what we mean—'Yea, yea, and nay, nay.' We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy, by reverence. We teach it on the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their schoolfellows, because we believe that unless they learn to build it where they are, they will not learn to build it afterward anywhere else." This is turning the whole life of the school into the "project" of being and living the Christian spirit and life. And this is true religion, as all Scripture testifies. "If ye know these things, blessed are ye if ye do them." [4] We do and achieve the true work and end of Sunday-school teaching when we lead our pupils into this faith and spirit and life.

SUGGESTIVE QUESTIONS AND TOPICS

1. Why is doing the best way of learning anything?
2. By what methods have you been able to make your teaching a coöperative work with your class?
3. Have you tried out the project method? What are some of the projects you have found worked

[4] John xiii. 17.

well? What are some encouragements and some discouragements you have had with the method?

4. Just what do we mean by "formalism" in religion? How can we avoid it?

5. What is the true work and output of the Sunday school?

CHAPTER XVI

THE SUNDAY SCHOOL

THE Sunday school is the church teaching religion as the preaching service is the church preaching and worshiping and the prayer meeting is the church at prayer. This opens a large subject, and no more is attempted in this chapter than a brief treatment of some outstanding points.

1. *Appreciation of the Sunday School.* A word should be said of appreciation of the Sunday school. It has been so often depreciated and pronounced poor and almost worthless that we should fulfill the obligation of a just critic to recognize good points before proceeding to criticize poor ones. It is true enough that the Sunday school has been imperfect and inefficient. But then it is only about one hundred and fifty years since it was started in an informal and sporadic way, and it took another quarter of a century for it to find its feet in an organized form. The day school was also very inefficient during its early years, with little or no preparation on the part of its teachers, with uninviting textbooks and unpedagogical methods and general lack of discipline, so that "the little red school house" of our fathers which some of the readers of these pages may remember would be the ridicule of

to-day. The beginnings of any movement, science or art, are necessarily crude and tentative and are not to be despised but respected for what they were and what they have led to. The adult does not look back with sarcastic laughter upon his first stumbling steps as a child or upon the steps of other children.

However the Sunday school through its century and a half of work has been doing immense good in its field. It has taught generation after generation of children the principal truths of the Bible and trained them in Christian life, and when the Sunday school to-day can show as good results in the young people of this generation, it may indulge more freely in criticism of its predecessor: which, however, it will not do in any unfriendly spirit any more than an oak will depreciate the root out of which it grew or a nightingale despise the plain shell out of which it came. We should honor the Sunday school for what it was and has done in the past and this will enable us better to understand its present needs and to improve it.

One reason why the Sunday school has been so poor is that while it was a child of the church yet at first the mother gave little attention to it and like Topsy it "just growed." Often it had little connection with the church and was left to take care of itself and go its own way. In fact, it is only in recent years that the church is waking up to the foundational importance of the Sunday school and is taking it seriously. During its early history the church gave it practically no financial support, and it lived on its own "collections," a precarious sup-

port that even yet survives in some schools. Not much attention was given to providing it with proper equipment, and it almost grew up as a child without a home. It is rather a cause of wonder that in these conditions it did so much than a ground of complaint that it did so little. We need to repent of our neglect of the Sunday school and bring forth works meet for repentance rather than criticize and ridicule it for its weakness and frequent futility. The church must awake to the situation and do its duty toward the Sunday school. It is not an incidental agency or excrescence growing upon its body, but is a vital part of its very constitution and mission. It must provide for it as its child and nurture it that it may do its best work. The church is becoming aroused and its increasing care for this part and agency of its work has done much for it, and yet has much more to do. The Sunday school is not an outworn and decadent institution, but is only coming into its birthright and its best days are yet to be.

2. *Equipment.* The equipment of the Sunday school begins with the architect, or rather with the building committee and the congregation back of the architect, who plans the building and foreordains it from foundation to finish. Every session of the school held in that building will in a degree be shaped and helped or hindered by its plan and arrangements. It is a serious handicap to a Sunday school when it does not have suitable quarters and equipment. Probably half or more than half of the Sunday schools of the country meet in the single

main room in which the church holds all its meetings, and good teaching and attention cannot be had where there is no proper privacy and quiet and the work is carried on in the hubbub and distraction of the general noise of the place.

Congregations now see that they must provide as ample and suitable accommodations for the Sunday school as for the church services in a separate part or wing of the church or in a special building. There should be a separate room for each class inclosed in solid walls, and it may have doors opening out into the auditorium of the school where the general exercises are held. Still better is the plan of quarters for each department of the school with separate rooms for the classes, with a central room for the general exercises of the department. In this case it may be necessary to use the main auditorium of the church for the general meeting of the Sunday school and this involves moving and confusion, and some large schools have dispensed with this general meeting altogether. Many superintendents, however, think this is a serious loss, for the general meeting for opening and closing exercises and common worship and other activities unifies the school in a mass movement developing contagious interest and spirit that is of high value and it is well to retain it; if not in a weekly meeting then at a quarterly one, or at least on special days.

This problem of the building is largely a local one depending on the size and means of the congregation, and few schools can have all they want or need. Every school must do the best it can with

what it has, and even a school with only one room can go on with its meager equipment and do much good work. The day school often has only one room and even in the large city schools they commonly have a number of classes in the same room. The people that live in only one-room houses or huts still live.

There are various items of equipment that every school and even class should have. The seats or chairs should suit the age of the pupils, and there should be hymnbooks and Bibles, pictures, maps, blackboards, missionary curios, and now moving-pictures and whatever will add to the illustration and interest of the lesson. The teacher and the class can often add to this equipment and thus develop a class spirit and have a home of its own.

The school library is a growing perplexity in this day when it calls for special care to examine books and select only such as are wholesome and have some religion in their teaching. This library should include books on religious education selected to suit the needs of all the teachers and officers of the school and it should be kept up-to-date. A brief list of such books is appended to this book.

All this equipment, together with payment of trained teachers which is now being done by schools which can afford it and which will come in many more schools, calls for a much larger budget than the average church has yet provided or even considered. When it is remembered what great sums the state now expends on its public schools and at what cost the Roman Catholics support their own

schools, Protestants should wake up to their responsibility in the matter of providing their children with proper religious education and giving adequate support to their church schools.

3. *Organization.* For the sake of completeness a brief paragraph is added on the organization of the Sunday school, which in no small degree is both a standardized and also a local matter. Of course the Sunday school must have organization as certainly as the day school or a business corporation or an army, and its efficiency will largely depend on whether it is running at loose ends in a disorderly way, or is controlled by system and discipline. The school must be arranged in graded departments and classes and have the usual officers of superintendent, teachers, secretary, and treasurer, with the pastor as general supervisor. In the large schools this staff may be greatly increased, and where one is employed the director of religious education is an important member of the cabinet.

It is a mere truism to say that these officers should themselves be genuine Christians, competent and efficient, faithful in attendance and in the performance of their duties, spiritual leaders and contagious personalities. One is almost ashamed to say these things and appear wise in saying them, for it is so much easier to say them than to secure them, or to be and do them one's self. In this respect as in others, the average Sunday school must do the best it can with such materials as it has.

There is often a distressing shortage of any kind of teachers, to say nothing of adequately qualified

ones. So much depends on the superintendent that every effort should be made to select and secure the best man or woman obtainable for the position. A really good superintendent is half the school and can gradually make and mold things into better shape and infuse into them his own ideals and spirit. Discipline must be maintained at every point, in assigning pupils to their classes and conducting the school on time, seeing loose ends and tightening them up and rough places and smoothing them down. Records should be properly kept and reports made. The finances of the school should be conducted on business principles. The various activities and interests of the school, its teaching and worship, missionary work and benevolent contributions, decision day and other special days, teachers' meetings and social affairs, should be administered in balanced proportion and all things maintained at the highest attainable level of efficiency and fruitfulness. Results are to be measured in spiritual terms, in the number of pupils that commit themselves to Christ and give evidence of living the Christian way.

All this, also, is easier said than done, and it calls for patience, educational insight and real devotion in this field to the service of Christ and his kingdom. There are special books on this aspect of the Sunday school and some of them should be in its library, but here as elsewhere it is not so much more knowledge that we need as more willingness and devotion to do the things we now know.

4. *Graded Pupils and Courses.* The pupils in the Sunday school have always been graded according

to age into classes, and even in its most primitive days pupils of all ages were never huddled into one class. Experience has gradually sifted out the pupils in the Sunday school as in the day school into about eight departments as follows: 1. The Cradle Roll, consisting of infants: 2. Beginners, from four to five years of age; 3. Primary, from six to eight; 4. Junior, from nine to eleven; 5. Intermediate, from twelve to fourteen; 6. Senior, from fifteen to seventeen; 7. Young People, from eighteen to twenty-four; 8. Adult, above twenty-four. There is nothing sacrosanct about these departments, and some have fewer and others more, or these departments are subdivided into grades, according to the size of the school. Yet these eight departments are in common use and they correspond in a measure with the natural periods of young life. The physiology and psychology and religious nature of young people develop with these periods and lay the groundwork for grading the pupils both in secular and in religious schools.

Naturally and necessarily the courses of study have been graded in accordance with these ages. The history of this aspect of the Sunday school is a long and interesting one. At first there was little or no grading and order and each teacher selected his own Scripture lesson to the obvious confusion of the whole work. Gradually series of lessons arose culminating in the International Uniform Lessons in 1872, which were adopted by nearly all Protestant denominations in all countries, and the Protestant world witnessed the inspiring spectacle of a great

mass movement studying the same Scripture passage on the same day.

This was a great step forward, but in time it developed disadvantages and fell behind advancing pedagogical methods. It was discovered that the different grades of pupils called for different grades of lessons as surely as they called for different sizes and kinds of clothing and different kinds of food. It took time and accumulating pressure to get the uniform system successively modified and modernized. The beginners were taken out of the uniform system altogether and given simple lessons, such as nature studies. The rigid uniformity of the International Lessons was modified by taking up topical lessons, such as Bible characters or special Christian virtues and social applications of the gospel with Scripture material as appropriate as could be found. Still further, different topics based on the same Scripture passage were assigned to different grades and we now have the "Intermediate and Senior Topic," and the "Topic for Young People and Adults." It is also a part of this system, now called the "International Sunday School Lessons, Improved Uniform Series," that the lesson writers in the various "helps" shall adapt their exposition of these lessons to the various grades.

It is evident that the teacher can and must adapt the lesson to the pupils, whatever it is and whatever their age. No teacher is expected to teach or could teach all that is in any Scripture passage, however difficult or simple, and must select what is level to the understanding and experience of the class. A

competent teacher can take almost any passage from any part of the Bible and adapt it to any class and make it live in their minds and imaginations. If Socrates could do this with a complex geometrical proposition and a slave boy, what cannot a Christian teacher with some pedagogical knowledge and skill do with a passage from the Bible.

The Uniform Lessons have played a great part in the modern history of the Sunday school and still have their advantages, especially for the smaller schools. The common study of the same lesson with a general meeting of the school with common exercises, all carried on in common with other schools of various denominations developing the contagious spirit of a mass movement—these are not small advantages. Conservatism still clings to the Uniform Lessons and they are used in a majority—estimated at from 60 to 75 per cent—of our schools, and they are likely to continue in use indefinitely in town and rural schools, especially as they have been considerably modified so as to meet some of the objections to them.

Nevertheless these modifications have not satisfied the more progressive leaders in this field and they are pressing on toward more closely graded lessons, with a different lesson for each department, and they are securing them in increasing number, courses that break entirely away from the Uniform Lessons and prepare new systems on another principle. The principle of the new system is to adapt the lessons to the growing nature and needs of the pupil so as to keep the pupil immersed in his own

life and experience and yet constantly enlighten and enlarge it with Scripture teaching and experience. The lessons are therefore of a topical nature and advance with the pupil into wider social fields and applications. The Uniform Lessons are based on the theory of taking the pupil to the Bible and through the whole Bible once in every seven years. The new graded lessons are based on the theory of taking the Bible to the pupil and adapting the selected lessons and topics to the pupil's growing life. The first method says, in effect, "The pupil was made for the Bible," and the second says, "The Bible was made for the pupil." The one is Bible-centered, and the other is pupil-centered. The one puts the emphasis on "lessons," and the other on "life." The one teaches the Bible and the other teaches pupils. The one tends to draw the pupil away from his own life and experience into a strange climate and world that may seem unreal and remote to him, and the other keeps the pupil immersed in his own life and seeks to illuminate and enrich and inspire it with Scripture truth and the inspired experience of the Bible.

It is evident that there is truth in both of these points of view and also attendant dangers. The Uniform Lessons have too much good to their credit in deeds done to be lightly brushed away, but the other point of view is closer to reality and life and more in accordance with sound pedagogical principles and methods in the general field of education. The Sunday school is being increasingly patterned after the day school in its grades and methods and

standards, and this is a sound movement. Too long has the Sunday school been charged with playing at education with superficial and unsound means and methods, and it must come into the open and stand comparison with general education. Pupils will not be trained in the sound pedagogy of the day school and then continue to take interest in and respect the trivial methods of some Sunday schools.

Especially must the Sunday school lead its pupils through progressive programs into the best ideas and ideals of the day and prepare them for meeting the problems they will encounter as soon as they leave the Sunday school and before they leave. To present an adult lesson and program to children, or a child's lesson and program to adults, must either way be a misfit and may be a tragedy. Pupils encounter the problems of the family, society, business, and all the complexities and tangles of personal and social life while they are in the Sunday school, and to keep them immune from these problems in a kind of hot-house under glass may be to send them forth to wilt in the glare and stress of the world like protected plants set out in storm and cold.

But the problem of the Sunday school curriculum is yet but partially solved and is still in a plastic and tentative state. The leaders in the field are now working at it more intensively and coöperatively than ever. The International Council of Religious Education, formed from uniting earlier organizations with thirty-nine denominations represented in its membership, has its Educational Commission, taking the place and including the membership of the

former International Lesson Committee, and this is endeavoring to work out a curriculum that will combine as many of the advantages of the old and new lessons as can be incorporated in a curriculum that will meet sound pedagogical demands. It has issued the "Standard Leadership Training Curriculum," and also a "Proposed International Standard for the Church School" which is now undergoing revision in accordance with suggestions that have been received and will presently (April 1929) be released for general use. It is to be hoped that this movement will be successful and that our churches will not fall back into independency and individualism, but will keep rank and march together as closely as possible.

In the meantime and under whatever system a school is working, on each teacher must rest the final responsibility of adapting the lesson to the class. No system or mechanical standardization can reduce teaching in any field to machine mass production, and each teacher must know his pupils and have the insight and skill to lead them into religious truth and life. The teacher can do something in the direction of modifying the course in use and may even devise special lessons and projects that will carry the pupils more directly and deeply into life, but it takes a gift of invention and wisdom and tact to do this. At any rate, the Sunday school and the teacher should endeavor to make its teaching as real and interesting and useful as that in the day school. All truth is one, and no section of it can be fenced off and kept apart from the general

field. The pupil should not experience a sudden change and chill in passing from life into the Sunday school or from the school into life, but he should find and know that this is our Father's world and he should live as a child of God and find life sweet wherever he may be, whether in the church and Sunday school or out of it.

5. *Worship.* Worship is the mystical aspect and experience of religion, the soul's sense of the presence and the preciousness of God. It is the spirit of all religion and pervades all religious life, but it needs special times and means, services and symbols that make the presence of God more vivid and vital. It therefore has a place in all religious meetings and should pervade the Sunday school. The sense of the reverence and reality of religion should be the very atmosphere in which the school meets and should give tone to all its activities. It should be manifest in the spirit of the teacher and the class while the lesson is going on, as well as in the special period for worship.

The definite means by which worship is given expression are prayer and song and Scripture reading accompanied by brief devotional exposition and application. But worship is further expressed and stimulated by the reverential quiet of the meeting, the very architecture of the church enters into it and promotes or hinders it (every one must feel that a theater is not a worshipful place), and the symbolism of art and ritual and sacrament may gloriously enrich and express it. If danger lies in the direction of enriching the worship with excessive

ritual and color and splendor so that the symbol crowds out the spirit and expression smothers impression, there is also danger in the opposite direction of stripping the form of worship to such bareness as renders it an unworthy and even repellent means of worship. Ugliness is not a means of grace, and we are to worship the Lord in the beauty of holiness.

Worship in the Sunday school is usually conducted in "the opening exercises" and also more briefly at the close. Generally a portion of Scripture is read, prayer is offered and several hymns are sung. All these things should be planned to suit the school or the department and should have some congruity with the lesson and should be conducted in the spirit of reverence, and this means that the worship program should be studied and prepared and not left to the choice or accident of the moment. Efforts should be made to keep these exercises from wearing into fixed grooves in which they slip or grind along in mechanical monotony that becomes a dull and deadening performance. The prayers may become stereotyped so that the pupils learn to know them and then cease to share in or even listen to them. The singing is more readily kept alive and meaningful, for this gives the pupils something to do and this makes it more welcome and interesting. But the great danger in these "opening exercises" is that they will become a mere routine without spiritual content or purpose and may even degenerate into a kind of "smoke-screen" to hide whispering and other kinds of inattention and disorder.

There is no patented process of preventing this, but eternal vigilance is the price that must be paid to keep these exercises freshened up and alive with real worship.

Where the school is divided into departments in separate rooms, the program of worship should be adapted to the grades of the pupils so that they can appreciate and share in it. This means very simple prayers and songs in the lower grades rising in depth and richness in the higher grades. The music, however, in all grades should be of good quality, and cheap and noisy songs approaching the dance movement and even degenerating into jazz should be excluded from the worship in the Sunday school as well as in the church. The Sunday school is educating its pupils in good taste in music and art as well as in Scripture and it should use only dignified and noble forms.

The whole program of worship in the Sunday school should prepare the pupils for the worship of the church service so that they can pass from the one into the other without any sense of incongruity as though they were ushered into a strange place.

These are only general principles and they will not execute themselves, and their efficiency depends on how they are worked out in practice, while this depends on those who are conducting the worship. When the superintendent or religious director is imbued with the spirit of worship and adapts his program to the school or special department and guards against mechanical repetition and monotony,

he can impart the same spirit to and develop it in the school itself.

6. *Trained Teachers and the Teacher-training Class.* Probably the weakest link in the chain of the Sunday school has been and is the untrained teacher, who is often a young person or, it may be, an older or old person who is put in charge of a class or drafted into service as a teacher and yet has no training and may have little knowledge or natural gift and even no serious spirit and purpose for the work. This is generally due to a shortage of teachers, and the superintendent must coax or compel anyone he can get to take charge of a class.

This is a point where the day school, which once was equipped with unqualified and incompetent teachers as truly as the Sunday school, has gone far ahead and made teaching a profession that calls for certified qualifications and pays adequate salaries for the service. When the Sunday school comes up abreast with the day school in this respect it can do work of the same educational grade.

On this point we quote from an editorial in the *International Journal of Religious Education,* of the issue of April, 1929, as follows:

> In the January, 1929, issue of the *Journal of the National Education Association,* the following statements occur in an editorial entitled "The School of Tomorrow." "Could America make all its schools as good as its best schools the training of youth would advance during the next decade more than in the entire history of

> public education. Educational effectiveness could be doubled in two years if the nation would select and train its teachers with as much energy and vision as it gives to training officers for its army in the World War." These statements suggest a thought for churches—a searching thought. What would happen in two years if energy and vision equal to that thrown by the churches into the World War were used in training *its* teachers?

The editorial gives some statistics showing progress in leadership training since 1924 to an encouraging extent, and then proceeds:

> These are encouraging facts, but there are three questions that disturb us. How many churches make no provision at all for leadership training? How many churches are as fervent in prayer for the teachers in their schools as they were for their army officers during the World War? How many schools are as anxious to provide leaders qualified to teach their children to love God and neighbor as they were a few years ago to cultivate a passionate hatred for Germans and everything German?

Without admitting that "many schools," or even any, ever did teach their children "to cultivate a passionate hatred for Germans," we must confess that the contention of this editorial stares us in the face and forces us to make the guilty answer that our churches are not meeting the need for trained teachers as we are in the day school and this is the

greatest weakness in the Sunday school to-day. This calls for trained and paid teachers in the Sunday school as in the day school. Teachers cannot be expected to obtain such training and render such service without some compensation any more than can pastors. Many church people and Sunday school leaders shy at the idea of paid teachers and may even be shocked at it as turning this religious work into a mercenary business, just as at first they objected to paid choirs and as some churches even yet refuse to pay their preachers. But time easily modifies this view and presently it is seen to be perfectly proper and right. Some churches now have a complete staff of trained and paid Sunday-school teachers and will have none other. Perhaps it will be necessary and better for a time to have only the more important teachers paid, or to have fewer classes and put them in charge of such teachers. There can be little doubt that such teachers are coming and the church must face the responsibility and the sacrifice of providing for them. In saying this, there is no disposition to disparage the large body of teachers in our Sunday schools that have rendered and are rendering faithful service, and the work must go on under them for a long time to come; but trained and paid teachers are the ideal and we should aim at the best. As it is only part-time work the salary paid may be small and the aggregate of such salaries may not be beyond the average congregation; but it means much if some compensation is paid.

In the meantime we must not only continue with

our present teachers, but we should set about giving them such training as we can. The teacher-training class is the immediate solution of this problem, though it may be only a partial and temporary one. Such a class can be conducted in every school. The object of teacher-training is not to study the next Sunday's lesson, though a portion of the time may be devoted to this, but to study the work of teaching itself. This means a course of study with textbooks and a teacher. Many details depend on local conditions, such as the hour of meeting, and the time to be devoted to each course, and the selecting of the teacher, and in large schools whether the classes are to be for the departments or for the whole school. There should be a competent teacher, who may be the pastor or the superintendent or the director of religious education where one is employed, or possibly a specialist from outside may be secured. The course and textbooks are then to be chosen, and the school is to be conducted in accordance with strict educational principles and methods. A given course may run for a limited number of weeks and hours, and then another course be taken up, until the whole subject of Sunday school teaching and work is covered. Records should be kept of attendance and examinations held and certificates should be given at the end of the course or courses. Several churches may join in such a class or there may be a community class which all the teachers may attend. Excellent books are available for every kind and feature of Sunday-school work, and the study and discussion of these books should be car-

ried on with the greatest attainable thoroughness and efficiency. In such a teacher-training class a Sunday school can train its own teachers and may very greatly raise the standard of its teaching and improve all its work.

7. *Directors of Religious Education.* A new profession is coming and in many Sunday schools has arrived, that of the director of religious education. This director is a man or woman professionally trained for the work, usually first having graduated from a college and then from a School of Religious Education, such as is now maintained in our leading universities as in Boston, Harvard, Yale, Columbia, Chicago, or in some theological seminaries as in Hartford and Oberlin. He is thus of equal rank in his education with the minister and should receive, and in many instances is now receiving, an adequate salary running from two to several thousand dollars; and in one church of which we know he is paid ten thousand dollars a year. This opens a field and a future to draw men and women of ability into this service as their life work.

What the office of the director of education is in a Sunday school is now being worked out, and it must find its program through experience. In general it may be said that he is to examine pupils as they enter the school and assign them to their grade and class; supervise the teaching by at intervals dropping in on a class unobtrusively and noting its work, perhaps offering some suggestions but no criticism of the teacher or class in their presence, reserving this for a later private conference with the teacher;

carrying on all his supervision in no inquisitorial and fault-finding spirit but by way of sympathetic suggestion and encouragement; having oversight of the records of the school; probably conducting its worship, though this may fall to the superintendent; conducting the teacher-training class; acting as the pastor of the school to visit the homes of the scholars and follow them up, especially when they are repeatedly absent or drop out altogether; systematizing and promoting the benevolences of the school so that it will not simply gather haphazard "collections" but raise definite sums for definite purposes; and in general stimulating the spirit of the school to do the best work according to educational and religious ideals, the whole work culminating in the pupils in religious conversion, commitment, life and service. His relation to the superintendent may be a delicate point, but he is under the superintendent while responsible for the educational efficiency of the school, and of course the pastor is over all as general head and supervisor. These personal relations call for Christian spirit and tact, but they can be adjusted with a reasonable degree of wisdom and patience in smooth working coöperation. It is no easy task that the director of religious education has undertaken but one that calls for strenuous work and unwearying consecration and devotion.

8. *A Correlated Religious Program.* The whole church, including its church services, prayer meeting, Sunday school, Christian Endeavor, finances and benevolent contributions, missionary and other societies, Boy Scouts, Campfire Girls, and so on, is

a complex organization and should be brought under one program and administration, otherwise there may be much division and distraction, overlapping and waste. Its program of religious education should extend to all these branches so as to correlate them into harmony. This is especially true in large churches where there may be a multitude of activities with an office and a staff or cabinet of workers, including one or more associate ministers, the superintendent of the Sunday school, the director of religious education, and perhaps still other officers. This staff or cabinet should oversee and correlate the whole complex work of the church. In churches which observe the Christian Year, these societies and services will follow this program.

The director of religious education is to have some oversight of this program to keep it in line; and in the Sunday school itself its program of education includes something more and much more than the teaching of the lesson. The whole time and work of the school should be educative, and the same principle extends outside the school into such activities as social meetings, entertainments, pageants and plays, projects and picnics, and all that is going on in connection with the school. These incidental activities of the Sunday school are as educative as its formal teaching and may be more so as they are forms of life itself rather than teaching about life. None of them should be working at cross purposes with any others, but all should be built into one program and work toward one aim and end. In the average school where there is not so much organiza-

tion, the pastor must be the general overseer and program builder who can correlate the whole work of his church into organic unity and efficiency and spiritual fruitfulness. But let this correlation be made and carried out so that "like a mighty army" will move each church of God.

SUGGESTIVE QUESTIONS AND TOPICS

1. In what ways did the church carry on religious education before the modern Sunday school was started?
2. Can the day school inculcate moral character? and what is the relation of such teaching to religious education?
3. What are some good points and some weak points in the International Uniform Lessons? Do you think they have had their day?
4. In what ways can we have too much organization in the Sunday school?
5. What is meant by "the social gospel?" Are there any dangers in attempting to introduce it in topical lessons in the Sunday school?
6. What is your ideal of what your Sunday school might and should be?

CHAPTER XVII

WEEK-DAY RELIGIOUS EDUCATION

One of the weakest aspects of the Sunday school is the intermittent and ephemeral character of its work. It has only one hour a week with half an hour for teaching, and such a program is pitifully inadequate for making continuous and abiding impressions. Compared with the day school program it is almost tragical.

The pressure of this universally admitted fact on religious education leaders and the general mind of the church has sought and found some relief and satisfaction in an overflow of religious education into the week days. This is still only a partial solution of the problem, but it is something and something may grow into more and much. This overflow has taken the two forms of the Vacation Church School and the Week-day Church School.

1. *The Vacation Church School.* This school is for religious education in the vacation summer time. The idea originated in 1901 with Mr. Robert G. Boville of New York to whom it occurred that "idle children, idle churches, and idle students of the colleges" might be brought together for community welfare. He started daily vacation schools in churches in seven denominations, and the experi-

ment was so successful that it was repeated and grew and is now spreading over the world. The vacation church school, at first called the daily vacation Bible school, may be a denominational, or an interdenominational, or a community school. It meets for two or three hours a day, five days in the week, for from two to six weeks. The standard recommended by the Committee on Vacation and Weekday Church Schools of the International Council is sixty hours a week, although a majority of such schools last year did not exceed half of this amount.[1] This movement has made rapid progress and it is estimated that last summer there were 10,000 and possibly 12,000 such schools in our country, with a million or more pupils. The movement is also spreading to other countries and there were 1500 such schools last year in China alone. It is evident that this movement is no negligible or small addition to our inadequate program of religious education and promises large things.

The vacation church school needs preparation and organization as well as the Sunday school. Such preparation should begin early and it is all the better when it has a continuous program running through the years and is not an extemporized and sporadic if not frenzied effort to do something with each returning summer. It must have a director with a staff of teachers. The director may be the church director of religious education or some other competent per-

[1] For the latest statistics and plans and programs of the Vacation Church School see the *International Journal of Religious Education* for April, 1929, which issue is devoted to this subject.

son, and of course much depends on competent leadership. The teachers may be from the Sunday school, but public-school teachers are often available for the work, and may have superior qualifications for it. Three-fourths of the teachers in these schools last year rendered voluntary service and one-fourth were paid. Paid teachers, the compensation for the short term being relatively small, are the ideal and fair way of providing the staff.

The school, if large enough, may be divided into departments, but most of these schools consist of the smaller children and they may be taught together. The general program is subject to greater variety and spontaneity than that of the Sunday school and a larger degree of freedom from strict lesson periods and rules is allowable.

The work of the school broadly falls into three periods: worship, instruction, and handwork and play. The worship consists of simple exercises of Scripture reading and reciting, prayers and songs, such that the children can join in them. The instruction deals with such Bible and religious lessons as are level to the pupils, and the project method is freely used. The handwork and play period gives the pupils something to do in making things, after the manner of the kindergarten, often making useful things that may be given to needy children or homes. The play period is given over to games and other forms of entertainment, and the object of this period is not simply to give relaxation and healthful exercise and pleasure to the children, but also it is a way of teaching them to live together and exercise

and develop the social virtues of religion. The play period may be as effective as, if not more so than, the worship and teaching periods as it is actual life instead of teaching about life, and all the way through we have seen the importance of teaching by doing and living.

The vacation church school thus has a wider and a freer program and may enter more intensively and deeply into the characters and lives of the pupils than the Sunday school. It has proved its practical purpose and efficient program and is already achieving great usefulness. It costs little and yet the church should provide for it in its budget and not hamper it by meager means and neglect. Practically every church can have such a school and it will help to piece out and improve the admittedly painful inadequacy of the Sunday school.

The literature of the church vacation school is abundant. There are pamphlet guides costing only a few cents each issued by the Baptist, Disciple, Methodist and Presbyterian Boards; and there is also an International Association of Daily Vacation Bible Schools, 71 West 23rd Street, New York, which issues a booklet giving annotated lists of programs and courses for such schools.

2. *The Week-day Church School.* While the vacation church school may double the amount of work done by the Sunday school alone, yet it still falls far behind the day school in the time it can give to education and the ideal is to keep pace with the day school itself. The week-day church school is an effort to meet this goal in part. Its plan is to

secure one or more hours during the week when pupils voluntarily assemble for religious instruction. The pupils may be dismissed from the day school for this purpose, or the religious school may meet after the day school, and the school or schools may meet in the churches or elsewhere according to local conditions. They may be denominational, or interdenominational, or community schools, and they may run through the school year. The teachers may serve voluntarily, but as a rule they are paid, and at least the director receives a salary. The courses are of a more systematic and thorough nature than that of the Sunday school or vacation church school and they aim to bear comparison with the courses of the day school.

It is evident that there are more complications in connection with this plan of religious education than in the Sunday and vacation church schools. One problem relates to securing time from the public school when pupils are permitted to withdraw to attend the religious school. Efforts were made in the State of New York to have this use of school time forbidden by the courts and the case was carried up to the Court of Appeals which rendered a decision in favor of such permission in May, 1927.

> By holding [says Charles H. Tuttle, United States District Attorney for the Southern District of New York] that for an hour a week children in the public schools could lawfully be excused upon the request of their parents to

> attend upon religious instruction at such centers outside the school as the parents designated, the Court granted a charter of liberty to the parents and schools of the state and to religion. That decision touches the whole of American life. It has rejected principles which were capable of consecrating secularism as the religion of America. It has protected the innermost shrine of liberty by vindicating the right of parents to participate in guiding the education and nurturing of the souls of their children. It has preserved to the schools themselves a way of escape from the sectarianism of irreligion.[2]

This right and principle having been established in such a state as New York is not likely to be successfully challenged elsewhere.

Professor Benjamin S. Winchester, in his *Religious Education and Democracy,* gives sketches of five plans of week-day religious education that have been tried out. The North Dakota Plan, which was devised in 1910 by Professor Vernon P. Squires of the University of North Dakota, provides an opportunity for young people to become acquainted with the Bible as necessary to any intelligent appreciation of English literature. The instruction is provided voluntarily by the churches of the various denominations and an outline of the Bible prepared by the five members of the State Board of Education is

[2] *Religion the Dynamic of Education,* H. Howlett, Editor, p. 169.

prescribed. A credit of one-half unit toward the fifteen or sixteen required for graduation is given for this Bible course. The Colorado Plan, which also started in 1910, provides a four years' elective course for high-school students and credit may be had for the course. The Lakewood [Ohio] Plan introduced a department of Biblical history directly into the high-school curriculum and the Western Reserve University was induced to accept the same course.

These three plans in some degree interlock with the public schools and receive credits on diplomas, but they can teach religion only in a general way.

The Gary Plan, originated in Gary, Indiana, by Superintendent William Wirt, has attracted national attention by its practical success. He devised the plan of conducting four simultaneous educational programs in connection with one school building. The curriculum is divided into four parts: mental discipline, vocational training, auditorium work, and outside activities. "While one division is at study, another is in the vocational shops, the third is in the auditorium, and the fourth at outside activities, such as playground, gymnasium, public library, or church." Eight denominations entered into the plan, "some providing salaried teachers, others undertaking the work with voluntary teachers upon their own resources. About 2000 children have been thus brought under week-day instruction in religion, among whom are to be numbered Jews as well as Christians." The Gary Plan was transplanted to New York City, where, under Superintendent

Ettinger with some modifications it was put in operation. A district council composed of twenty-five clergymen and school authorities was organized, a census of the city was taken, and efforts made to enlist the coöperation of parents in securing for their children systematic week-day religious instruction.

> The effect of the plan already has been to stimulate in the churches a consciousness of their community responsibility, and for the first time to bring together into agreement all the religious bodies of New York in working out a program of religious instruction for every school child in which all sectarian difficulties shall be laid aside and all shall stand upon the broad platform of the child's right to be taught the Fatherhood of God and the brotherhood of man.[3]

It is evident that practical difficulties will arise in connection with such community religious education, and Roman Catholics, Protestants and Jews will wish to have their children in their own respective schools, and this can be and often is arranged by these churches providing their own week-day schools. This movement is in a tentative stage even more than the vacation church school, but it has in it great possibilities; yet the churches will have to finance it sufficiently to put it on a sound pedagogical basis with competent directors and teachers. It cannot be conducted alongside of the day school

[3] Religious Education and Democracy, Chapter IX.

unless it bears favorable comparison with it in equipment and work.

3. *Religion in Our Colleges and Universities.* The impression frequently given that our colleges and universities are undermining religious faith and are even becoming nests of infidelity lacks the background of history and the support of statistics. It has been shown that about the year 1800 there was only one professing Christian in Yale College and only one in Princeton and that a like condition generally prevailed in other institutions of learning and that only three per cent of the population was in the churches. Now the percentage of communicants in our population has risen to nearly fifty, and this does not include children below the age of church membership. A census taken in 1921 of our state institutions showed that out of a total enrollment of 152,463 students, 130,486 had religious affiliations, while 21,975 made no statement of their religious life. The cry that our colleges and universities are hotbeds of infidelity, while containing a painful degree of truth, is far from the main truth. No doubt there are agnostic and materialistic professors in some chairs, but again we believe that a large majority of college and university professors are Christian in faith or at least theistic in their philosophy. When recently a young professor of sociology rushed out before the public shouting that the new astronomy with its vast discoveries had scrapped the Bible concept of God and destroyed belief in a personal God and in immortality, it was an eminent

professor of astronomy that met him with a crushing reply.

The fact is that our leading educational authorities have themselves taken alarm at and voiced their protest against the agnostic and materialistic tendencies of the day and have called for religious education in their institutions. Our great universities, including state universities, now have departments of religious education with a staff teaching the fundamentals of religion, but not sectarian religion and propaganda. The leaders of these institutions know that there is no greater danger to the foundations of our social and political structure than godless education. This fear and warning was voiced long ago by Thomas Huxley, himself an agnostic but a profoundly reverent one: "True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both, for science prospers exactly in proportion as does religion; and religion flourishes in exact proportion to the scientific depth and firmness of its base." And still longer ago the same warning was uttered by the Father of our country: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Nearly all our colleges are denominational in their origin and support and they are distinctively Chris-

tian. The state universities cannot teach sectarian religion, but the churches have invaded their campuses with student pastors and church houses, and these denominational pastors reach their own students and in many instances exert a much wider influence. These church activities are usually welcomed with all proper sympathy and support by the university authorities, who are mostly Christian men.

4. *Conclusion.* Our review of the field of religious education is encouraging. This duty is arousing the churches to a new sense of its importance and they are beginning to take it seriously and put it on a sound financial and pedagogical basis. Civilization marches on the feet of its children and discerning ears can hear their thunder-tread coming a hundred million strong. In the next generation they will be in possession of our entire human world, government and schools, banks and business, property and social order. The time is short in which we must guide their feet into right paths and prepare them for their vast inheritance and responsibility.

> A nation's destiny [to quote again United States District Attorney Charles H. Tuttle], is not in its learning or in its scientific attainments. It is in character. The heart of culture is the culture of the heart. Our nation cannot survive materially unless it is preserved spiritually. Mere intellectual growth will never sustain our form of government unless it is accompanied by a moral growth; and there

> is no source of moral power comparable to that spiritual interpretation of life which is religion in its essence—religion pure and undefiled.

There is at present a general expectancy that we are on the eve of a great world revival of religion. Science is uncovering the physical foundations of the universe and they are found to be spiritual. In the higher fields of thought, materialism has received its death wound. The Great War has warned us that ruin lies "in reeking tube and iron shard." Religion is the only sure safeguard of the social order and cure of human ills. The warrior has had his day: we must now set the child in our midst. Saved children will save society and save the world.

The schoolmaster has been abroad in the land, and now the call is for the Sunday-school teacher and the teacher of religion. The dawn for them is on the horizon and to-morrow is their day. Let them arise and see and seize their opportunity and task. Let them prepare by grounding themselves in sound principles of religious education and being filled with the mind of Christ that they may apply them in effective and fruitful service. An ancient prophet put the seal and blessing of God on their work: "And they that be teachers (margin) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [4]

[4] Daniel xii. 3.

SUGGESTIVE QUESTIONS AND TOPICS

1. Why is the Sunday school so inadequate as a means of religious education?
2. Give a brief account of the origin and purpose and growth of the vacation church school.
3. How does the week-day church school differ from the vacation church school?
4. What plans have been tried out in week-day church schools?
5. What are the practical difficulties and deficiencies in week-day church schools?
6. What is the present condition and prospects of religious education in our colleges and universities?
7. What are some encouraging facts in the general field of religious education?

BRIEF LIST OF BOOKS FOR RELIGIOUS EDUCATION WORKERS

This list of books is offered as a mere suggestion out of the abundant and rapidly growing literature on the subject. In William C. Bower's valuable *The Curriculum of Religious Education* will be found an extensive classified bibliography. Of special value to enable the teacher to keep up to date in this field is *The International Journal of Religious Education*, the official publication of The International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

Betts, George H., *How to Teach Religion. Religious Education in the Church.*

Bolton, Frederick E., *Principles of Education.*

Bower, William C., *The Curriculum of Religious Education.*

Cadman, S. Parkes, *Imagination and Religion.*

Coe, George A., *A Social Theory of Religious Education.*

Cope, Henry F., *The Week-Day Church School.*

Faris, John T. (Editor), *The Sunday School at Work.*

Fiske, G. Walter, *Purpose in Religious Education.*

Howlett, M. (Editor), *Religion the Dynamic of Education.*

James, William, *Talks to Teachers on Psychology.*

Marquis, John A., *Learning to Teach from the Master Teacher.*

Moore, Mary Anne, *Senior Method in the Church School.*

Myers, A. J. William, *Teaching Religion*

Schauffler, A. F. (and others), *Training the Teacher*

Shaver, Erwin L., *The Project Principle in Religious Education.*

Snowden, James H., *The Psychology of Religion. The Making and Meaning of the New Testament. Outfitting the Teacher of Religion.*

Soares, Theodore G., *Religious Education.*

Squires, Walter A., *The Week-Day Church School. Psychological Foundations of Religious Education.*

Weigle, Luther A., *The Pupil and the Teacher. Talks to Sunday School Teachers.*

Wilson, Dorothy F., *Child Psychology and Religious Education.*

Winchester, Benjamin S., *Religious Education and Democracy.*

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